The refutation of the byshop of Winchesters derke declaratio of his falle articles, once before confuted by George Ioye.

Be not deceiued by this byshops falfe bokes.

Heare nowve the tother parte, and iudge truely of the trueth.

For the veritie vvyll haue the victorye.

M. D. XLVI.

BRITISH MUSEUM

To the reader.

YOu shalt vnderstand (good reader) that in the yere. M. D. xlvi. at easter or pash time I receiued this Bys= shops boke called his Declaration wryten agenst me. What tyme, for such trouble and vnquiet= nes as I sustained in flying & flitting from place to place, it was wittsontide folowig ere I could peruse his boke & gather out these pyncipals and (as thou seest) refute them. And yet then because there went forth a straighte commandement fro the emperour (by whose procurement I know not) but wel I weet, the Byshop was in those partis ambassiador not longe before that no englysh bokes be no more prynted at Anwerpe ne in any other pla= ces of his nether partes of Germany. I coulde not get this my answer thē pynted without troublous tyme for

that

that the popes frendes so fiercelye hunted for vs & our bokes and resi=sted oure labores with so greuous nihibicions cõdempnacions, banish=mentes and burninges. If this boke therfore seme to sharpe tothed, consi=der in howe sharpe a tyme it was wri=ten and by whose counsel and labour then most tirannously and vngodlye so many good bokes, holy bybles & testamentes, yea & the innocent chri=sten holy members of christ were bur=ned. Beholde howe mercilessely and most cruelly and vniustelye with all spede, good men were then vexed, ta=ken, presoned, and condempned for heretiques. No maruell then if anye christen hert moued with pietie and zele to Christ to his holy worde and his poore chirche beholdinge this cruell persecuciõ could ether cõtaine teares, refraine speach or penne. And I namely whom this bysshoppe that peare at Antwerpe dilygently hunted for, and in this his persecucion howe

sclaun=

claundereth with hereſye. vntruely
repoꝛteth my woꝛdes, and gods ho=
ly woꝛdeshe violently wꝛeſteth vnto
his falſe doctryne. In this tyme ther
foꝛe very ſoꝛowfull alſo I was to ſee
ſo many ſimple vnlearned, hauinge
no iugement to decerne his falſe doc
trine fro the true, hitherto ſo perel-
louſely deceiued and ſeduced into ſo
many dãpnable errours by his falſe
bokes and falſer pꝛeachinge. Foꝛ ſo
longe as no aunſwer was made, ne
his falſe doctrine confuted, his fyꝛſte
tale ſo crafteſye handled and pain=
ted, myght appere to manye to ſeme
trwe, and the popes falſe doctrine to
be the goſpel, eſpecially to ſuch as be
moꝛe redy to beleue lyes then the ve=
ritie, and to them whiche yet moꝛe fa
uour the romiſh religion then chꝛiſts
and ſo highly yet depend of & eſteme
this by hoppes lerning, that thei be
addict & ſwoꝛne into it, as into anye
oꝛacle oute of gods mouth. Kyghte
heuey I [illegible] that this my
aun=

answere tolde not be prynted so sone
as it was writen, that the diligent
indifferent readers seinge and
heringe bothe the parties
might haue iuged which
of vs standeth vpon
the trwe parte, whi=
che iugement he
geueth, the
that by
his
spirit geueth the discrecion to
decerne al mens spiritis
and doctryne thorow
Jesus Christe. Amen.

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?

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¶ The refutacion of Wynchesters declaration.



Our entrye to the matter is fitte for your processe: for neither dyd I euer write suche articles, ne Barnes was burnte for preachinge onely faith iustifieth. I was by Barnes choise, bis scolemaister at the which tyme we entreted the article of onely faith iustifieth: as shal hereafter appere. Steuen Gardiner the bysshop.

My entrie into the matter was very fitte for my processe: for although another might perchaūce write these articles, yet do this your owne derke declaration and pertinate defence of thē shewe the same to be yours, although they had not borne your name. For neuer did the child so lyuely resemble his owne father, as do these articles & their declaration expresse the bysshoppe of Ioye.

Romes antichristen doctrine, by you both preached and in your other bokes writen for his defence, therebye declaring your selfe to be his owne obedient sworne sonne. It had bene therfore more honesty & lesse shame, yea & more godly for a christen bysshop beinge of a christen kinges counsell, pretendinge to be his frend and faithfull subiecte, for the eschewinge of so violente a suspicion, yea rather so bold a manifest declaration, your selfe to stande yet so styll vppon the popes parte agaynst your so gentle and louynge a prince, to haue vtterly renyed and renowneed them for your articles, seing they be so directely against ỹ worde of god, against the olde holy doctours, againste the abolyshment of the pope, only stinkinge of Pelagiane, leauened with the popes pharisaical sower leauen. Ye speke to me in your preface as excusing your selfe of doctor Barnis death, that he was not burnt for the

article

article of onely faith iustifieth. Howe handled doctor Barnes your scholer, better learned than his maister, I can not tell. But this wel I wote by your owne wordes, in youre preface, that anon after, the maister and scoler coulde not agree vpon this article of our faithe, & his maister had openly forgeuen him, the scoler was sent into the tower, and in conclusiō burnt in smithfelde. Howe smothely soeuer ye haue here firste of all for your defence painted your excuse in washinge your handes with pilate yet by your owne wordes, the contention in this matter of faith was onely betwixt you and him, onelye you he troubled, onely you he offended, onely you, he openly (to vse your termes) encombred with shamefacenes only you complayned of hym so greuously to the kynges maiestie. And who compelled him to recante openly, I can not tell. Onelye you accuse him of heresy in your boke, yemight

Barnes was burnt.

perchaunce with the olde holy spirit-
tuall pharisais and byshops, Nobis
non licet interficere quemquam. It
is not lawfull for vs to kyll anye
man. And so after ye haue accused &
condemned poore christ, deliuer him
vp into the seclar handes to do exe-
cucion, because so holy bishops wold
not pollute their sacred anointed fin
gers with innocent bloud. But this
is playne: openly he asked you forge
nenes at saint Maries spittel, where
ye gaue it him in an outward signe,
but whether in herte, god knowethe
it. And he stondinge at the stake as-
ked the shryue the cause of his death
and he saide he knew it not. And the
last of al, doctor Barnes as one sus-
pectig only you, sayd these wordes.
If doctour Steuen bishop of Win
chester be the causer of my deathe,
oure lorde my god, for christes sake,
forgeue it him; as I wolde my selfe
be forgeuen. And besides all these e-
uidences, the comon fame can not be
stylled

stylled. But this so waighty a cause in a bisshop, that shulde be an edifier and no destroier, a feder, a nourisher to minister life, and not a bloudsoupper, I leaue it to the iudgemente of God, when doctor Barnis and you shall both shortely stande before the iudgement seat of Christe,

The bysshop.

It is of lyke truth that ye affirme of me, that I would by these articles proue that workes must iustifye. I neuer were about to proue that, how so euer it liketh you to reporte of me. I neuer wrote so, I neuer preached so, I neuer affirmed so ne enterprised to teache Barnes so.

Ioye.

This is my iust reporte of you in my former booke gathered of youre articles. That ye wolde proue that workes must iustifye, that is, without workes, we must merite the remission of our sinnes, whiche whither it be of lyke truthe, with my former Arienges, your owne wordes wyn. viii. lynes folowynge declare it, sayenge. Ye wolde not be afrayde to

when I al-
ledge thend-
ber and the
leafe of his
boke, it is
of his first
printed boke
in the gre-
ter volume

vse

« vse that speache, that with our wor-
« kes we must merite the remission of
« oure sinnes, if J and other had not
« diffamed ꝧ word, merite. And in the
« next leafe ye saye, we with the grace
« of god doing the workes of penaūce
« taste and fele the passion of Chryste.
« Whiche taste and felynge commeth
« by doinge the workes of penaunce.
Which what els is it then by doing
the workes of penaunce to deserue
the taste of christes passion, felynge
therbyꝧ remission of our sinnes? for
to tast & fele christes passiō is to tast
and fele certainly oure remission of
synnes as Jhon declareth it, by the
eatinge of his flesche, and drinkinge
of his bloude, by our faith, therof the
iustified to lyue. And if by doing the
workes of penaunce (as ye teache)
we deserue this taste and felynge, so
deserue we by your penaunce doing
our iustification. And euer by and by
ye confirme this your false doctrine
of meritinge, sayenge. « That good
« men haue called it meritinge, to vse

the benefites of Christes passion.
Whiche your iuglynge I shall dis-
close, when I come to the place. And
in the laste lyne of the same syde, ye
saye. And sinners be called to grace,
to do the workes of penaunce, wher,
by to recouer. ỹ fauour of god with,
remission and forgeuenes of their,
sinnes. And in the next lefe, ye saye.
So as Christ merited and deserued,
thorowly, we by participation in v-,
singe his giftes, merit and deserue.,
And saye ye not that they that wyll,
enioye the remission of their synnes,
muste fulfill your condicion? which,
condicion ye declare to be stuffed ful
of all your owne good workes, cal-
lynge them Winchesters workes.
Turne to your .xlix. lefe folowinge,
and ye shall see it true that I saye.
What els do ye seme to proue, but
by workes to merit our iustificaciõ?
And yet is your doctrine so intricate
perplexe and repugnaut, that in ma
ny places ye fight against your selfe
to seeke oute youre shiftes to make

poure popish parte to seme true to fo
les, that haue neither learninge ne
iudgement. What els dide I con-
fute with the manifeste scriptures a
gainst you, then youre meritinge by
workes youre remission, you euer
sweatinge youre feble defence
with pelagians papistry, as it shall
appeare hereafter? And therfore ne-
uer denye it for shame that ye euer
went about to proue it or to write it
or to preache and teache it. Ye haue
gone about it in deade, for ye neuer
coulde hit it with all the shaftes ye
haue shotte. It is greate shame for
one that wolde be sene so highly lear
ned, and a byshop to, so sone to eate
his owne wordes, & deny his owne
hand writing, whē he seeth his part
naught, and so false that he is not a
ble by scriptures to defende it.

The byf. I wolde not be aferde to vse this speech (with our workes we muste merite the re-
mission of our sinnes) had not you and o-
thers, to the worlde diffamed and sclau-
dered the worde (purelie).

It

It is in dede a sclaunder, not of
vs geuen, but of you superciliouse
pharisais receiued: who for youre
concupiscence of the flesh, & of your
eyes, and for your pryde, be the very
worlde in deede, as Ihon painteth
your romysshe court. For a receiued
sclaunder is when a thinge wel done
or saide, is sinistrely of malice euell
taken, as Mathew describeth it.

A sclaunder geuen and sclaunder receiued.

Mathe.

But as touchinge the churche of
Christ takinge it, I tell you againe
as Elyas tolde kinge Achab. It is
you and your fathers house of rome
for that ye haue forsaken the lordes
preceptes, & be gonne after Baalim
folowing your fathers false doctrine
Pelagiane, whiche haue diffamed
the very onely trewe merites of chri
stes passion with your owne stinkig
merites of your sinful workes ther-
by to deserue remission of youre sin-
nes. Which ye so laden with no me
rites then ye nede of in youre super-
fluouse supererogations, that ye sel

so dere your owne ouerplus merites
your misses, fat fastinges, myndles
prayers, vnwylfull watchinges, &c.
Your holy father Paul. iii. of Rome
hath yet in store, & nede be, his chur-
ches treasure, an infinite chistefull
of your saintes merites, yea and of
Christes merites to, wherout by par
ticipation, for mony, he is readye to
lash out this your marchaundise of
merites, and yet in nothinge (to vse
your wordes) diminishing theffecte
of christs passiō. This is your diffa-
macion of merite, whose good name
ye ought to restore by gods worde, if
ye wil not be lene to stand vpō your
father the popes side. Of what elles
foundacion stode al your abbeis mo
nasteries chauntries, yea and youre
bisshoprikes to, but vpon these your
popishe merites, in prayers and
mysses, for the deade, to plucke them
out of your fained purgatorye? And
therfore be thei worthely subuerted
Christ so prophecienge of them. Eue

ry

ye plantacion which my heuenly fa-
ther hath not planted, shalbe vpro- Math. 15
ted. Your byshoprikes therefore do
but tarye the verifienge of the same.
Neither I, ne anye true christiane
knoweth any other merites for sinne
then the plenteoulse merites of chri- 1 Ioan. 2. Hebr. 7.
stes passion, by his mooste precioulse
bloude, perfitly & perpetually deser
uinge for al that beleue in him forge
ueneſs of their sinnes. And am certi-
fied by this his almyghtye euerla-
stinge worde. That man is frely iu-
stified by the grace of god thorowe
faith in Jesu Christe: so that this Rom. 3.
worde gratis, frely, excludeth all the
merites of any worke of the law, frō
faithe iustyfyenge, but not from the
faithfull iustified man. If this say-
enge be sclaunderouse to merytes, so In his pi-
stle to eccli
pho. & dialo
i. Auste. in
pſal: xxxi. &
lxx. & in his
pistle. lii. &c.
be Hierome and Austen great sclan-
derers of Merytes, whiche constante-
lye affyrme agaynst the Pelagyans
man to haue no merytes. If thou
wylt (sayth Austen) be quite & voide

of

of grace, hoist thy merites. And god croneth his owne gistes, and not thy merites. And the scriptures affirme euery where all rewarde celestiall to
Ro.iiii.a.xi be geuen vs oute of the free mercye of god for christes sake, and not for any of our merites. Yemyght haue sene it clearely, yf ignorãces malice had not blyndened you, by the so many mightye argumentes made of Paule. ex contẽtione, of these contraries: workes and grace, merite and free gyfte, ryghtewyseneſſe of the lawe and of faith, from vncertaine to certaine, from to haue any thinge of grace, and of dewtye deserued, frõ the wauering infirme vnperfit deades of the lawe, to the ferme promise receiued by faith, that merites and grace, ne faith and workes beynge so contrary in this cause of contẽciõ can neuer be cõcurrant into one, and the same acte of our iustificacion.
The scripture holly consenteth that all our beste workes of the lawe be

synne

synne & filthy, & therfore not to haue
that dignitie to deserue remission of
synnes, as I haue sufficientlye pro-
ued it in my cõfutatiõ of your false
articles, which ye haue not yet, ne cã
disproue. The lawe is the wyll and
mynde of god, holy, spirituall, iuste, Rom.vii.
and good, and requireth suche perfit
holy, and iust workes, as be not cor-
rupte ne stained with any carnall af
fect of man, but suche workes were
there neuer performed but onelye
of him, of whome the father testified
This is he in whome I am pleased
Wherfore man so longe as he is cal
led flesshe, can not deserue by doinge
the workes of the lawe. God promi-
seth rewardes to the fulfyllers of ỹ Rom. viii.
law, but because it is impossible for
man called flesshe to fulfyll it, there-
fore he sent his sonne Christe to ful-
fyll it, that his fulfyllynge by oure
faith apprehended, shulde be oures, 1.Cor.i.
thus made of the father our righte-
wisenes, our holynes, wysdome. &c.

And

And here I write it yet againe, tha
ye laye so heuily to my charge. Euer
that god commaundeth to man, so
longe as he is called caro (whiche is
as longe as he lyueth) thinges im-
possible, as Paule, and Christe, and
Austen testifieth saienge. Man hath
not in his power to be good, eather
not seynge for hys ignorauunce what
maner one he oughte to be, or els, t
he see it, yet is he not able to be suche
one, as he seeth him selfe to oughte
to be: And therefore sayeth he in ma-
ny places. God cōmaundeth impos-
sible thinges to man, that he knowe-
inge his owne imperfection and im-
possibilite, shuld seke helpe of him in
whō is all perfection, & helpe in our
nede. And all to deprelle mans arro-
gancy, and to shewe him to hym selfe
to be but a synner, so to be saued only
by the grace and mercye of god and
not for his owne merites not to glo-
rye in our selues. Thus is the lawe
the vsher of ỹ scole to take vs forth

Rom. viii.

i. Cor. i. Ephe. ii.

to

to chriſte, it ſheweth vs our ſynnes,
it woundeth vs but healeth not, It
prouoketh vs by faith to ſeke helthe
in Chriſte, that all the glory myghte
be geuē to the grace of god in Chriſt Ephe. 1
Wohich geueth not his glory to any
other nether byparticipation, nor by
retaliacion. And then ye ſaye playne
contrarye to all your owne doctrine
in your hole boke thus.

Chriſtes paſſion in the ſight of god, is The byſ.
(only) ſufficient ſacrifice for the ſinne of
all the worlde, ſo ful and ſo perfite, as ne-
deth not any addicion or ſupplemēt of any
mannes deſert to the appeacynge of gods
iuſte wrath againſt man for ſynne.

By this excluſiue (onely) & youre Ioye.
abſolute ſpeche, it ſhulde folow that
all men without faith, ſhulde be ſa-
ued. yea and without youre condici-
ons to. Ye ſhulde haue added there-
fore, is onely ſufficiente ſacrifice to
the beleuers in him. But howe ſtan-
deth this peece with your ſo manye
good condycyons, ſo full of youre
workes to deſerue your remyſſyon

Wohiche

which all ye say, be required to the
tainement of oure iustification. All
your principles, arguments, reasons
autorities violently wrested, your
collettes, versicles, with sancte ma-
rie & omnium sanctorum meritis,
with sancta maria ora pro nobis,
sancte Georgi, with all your lyke pe
pistry, tend to the contrarye that ye
haue here sayd. For euen your owne
prophane vaine voice of your partici-
pation, maketh christe but halfe a
deseruer, halfe a satisfier, and but a
patchy patched sauiour. For what is
it els to merite and to satisfye (as ye
say) by participation, then to diuide
part or halfe to him, and part to vs.
It behoueth a lyer, euer to haue a
good memory, lest his wordes fight
against him self, compelled to bitter
his lyes with his owne mouthe, as
your selfe hath here done openly. Di-
uide not gods essentiall indiuisible
names from him. Halt not thus (for
shame) with Baalis by shoppes into

To merite by participation.

both

both partes, as thy the prophet forbiddeth you, Either let christe be an hole entire sufficient sauiour, deliuerer and iustifier for synne, or elles none at all: Diuide not his glorye to your synfull merites and satisfactions. Christe is not diuided saithe Paule. It was he that al alone trode the wine presse in his bloudye robes none of all the worlde to haue holpē him, Isaie. lxiii.

Christ onely is our hope, only Christe is our lyfe, our waye, onlye Christ is oure sauiour, holly thorowly perfectly absolutely, totally, entirely. &c. The byl.

If christ be suche one, then away with all your meritinges, satisfactions contentacions for sinne, awaye with all your condicions for thattainement and enioyinge of the remission and saluacion. Here may euery reader see howe shamefully repugnant is your doctrine Ioye.

The contencion is not of the precious nes validite and effect of christes passyon but of the vse of it. The byl.

Hope.

A goodly shameles shifte lo. Be ye slypte now from the effect so soden ly to the vse? Euen an euident token of a gilty conscience, that misrusteth and is afraide of his owne doctrine. Do not the remission of oure sinnes pertaine to the preciousenes of Christes passion? Is it not the validite & the effect therof that iustifieth and absoluteth the beleuers from synne? Saye ye not youre selfe firste of all. The effecte of Christes passion, requireth a condicion: ye neuer saide the vse thereof requireth the condicion. The effect therof was euer the marke that ye dyd shote at, and I confuted it. The contencion was euer betwixt vs. whether by faith onely, or by workes or by faith and workes together mā is iustified, & at the same marke yet bend ye al your feble ordinãce in this your declaracio. And as for the vse of Christes passiō ye neuer spake of, tyl now for a shifte as one werye of his false part. The vse therof presup-

poseth

poseth the hauing therof whiche is the iustification by onely faith. What the once obtained we well vse it in ỹ we remẽber it w̃ perpetual thankes geuing, lauding & prayling our heauẽly father, thorow our sauior christ for so ryche inestimable a benefite. What faithful man doubted of this vse after he had enioyed the gyfte? And this vse of it, is the gift of god. Nowe what contencion and matter can ye moue or make of this vse? Except ye wyll contende to shewe your highe witte and wilye rethorike to fynde a knotte in a rishe, as haue the prouerbe. In youre scole with Barnes, ye saye ye traueled to enstructe him of the condicions before the effect & agreed vpon faith to be one, & then ye brought in no cõdicios & workes as to forgeue your neyghbor, & your incorporacio into christ by baptisme or returning to him by penãce. Which all, for that they go before the forgeuenes (after you) they can not be ỹ vse of the thinge not yet obtayned,

wherfore nether with hī, ne in yōur
articles is there, ne coulde be any cō
tention of the vse of chrystes passion.
But I wyll by waye (as they saye)
of communication, admitte your ca
utilacion, and trappe you in youre
owne wordes, thus saing in the next
syde of your lefe.

And we with the grace of god, doinge
the workes of penaunce, taste and fele the
The byf, passiō of Chryst, and as good men haue cal
led it meritinge and deseruinge to vse the
benefites of Chrystes passion.

Before ye were in the vse of chri=
Ioye. stes passion, and now ye be fledde to
the meriting to vse the benefites ther
of. And this is your mistye maze ye
wold leade your readers into, more
to wonder at your highe lerninge &
wyly witte, not perceiued ne vnder=
standen, then to gette any frute ther
by. This is your iuglynge cast with
your wide wordes of (vse, and meri=
tinge to vse) as ye iugled with your
confuse condiciō so ful of your yong
condicions. Nowe euerye man seeth
the

the benefites of Christes passion to be infinite and innumerable, and euerye one to haue his proper vse

And thus haue ye brought vs into a confuse wylde wylderneſſe wherin ye maye with your wilye rompyshe lore, wynde your self into many perplexe wayes as into an C. angles. Amonge therfore so manye benefites, for youre pleasure, to take your course with your worde (vse) let ỹ remission of our sinnes in christ by faith (if it so lyke you) be one of these benefites. To vse a benefit wel, is to encrease it, remember and acknowledge it with thankes geuing dailye to thautor therof. This vse we must deserue with the workes of penaunce (saye you) ere we haue the benefit vsed: a goodly godly dreame lo. I had wende that the vse of this benefite, as to acknowledge it, to remember it, to encreace it, & to thãke god, had ben also the giftes of hym that saith, without me ye can do no-

thinge, no not so muche as to thinke wel, to wil wel, or to begin any good worke: Or els after you & your good men, these benefites we must deserue to vse them with ỹ worke of penaũce Now hath penance hir vse, ergo we must wt a nother former worke deserue the vse of penaũce, and so with a nother former to deserue that vse, & thus haue ye brought vs by your cõdreme into your infinite intricate & endeles maze of your meriting to vse If (ye say) I obserue not howcharply ye speke, saieng thus. And we wt the grace of god doig ỹ workes of penãce tast & fele ỹ passion. Verely I so obserue it, ỹ I se it maketh against your self. For christes passiõ is tasted & felt by faith. And godgeueth no mã such a grace as by workes to deserue another grace, for so shulde he make his grace no grace, as Paule prouеth it. Rom. xi. Then ye saye addynge.

The byf. And by the strength of christes passion we deserue to do penaunce for synne.

Here. This tale repugneth to the former

heade

head sentence. For there penaũce deserued to tast chrystes passion: & here by chrystes passiõ we deserue to do penaũce, here is wondres shiftinge ẅ these two thiges one to deserue ẏ tother, now by penãce to deserue to tast the passion & anon by the strength of the passion to deserue to do penance. Suche is the incõstant doctrine of ẏ vnlerned papists, plaing for to hole ẅ their penaunce & chrystes passion. Ye know well ẏ chrystes passion not tasted by faith profiteth nothig at al ẏ infidele turke or false christian, but is the sauour of death vnto death to thẽ. And how then can ye by ẏ strẽgth of it do penaunce before it be tasted, by faith: ye said first that penaunce goth before ẏ tast: ergo that penance before faith tasting the passion cã be but a lower and an vnsauery penãce cuẽ such one as was in Esau Judas & in the turkes penaunce, whiche yet haue not by faith tasted ẏ swete sauor of their forgiuenes in chrystes passiõ

And euen this lo, is your poppish pe
naunce ye wolde teache before fayth
iustifieng. Now then sith there be so
many wozkes, and partes of youre
popish penaunce, tell vs playnly by
whiche parte oz wozke of youre pe=
naunce, taste & fele ye chzistes passi=
on: nether by youre bzoken contrici=
ons and attricions neuer healed, ne
by your neuer satisfyed satisfactions
ne satispassions in your purgatozye,
ne by yours to skant contentacions
oz whisperinge dome absolutions,
ne by your auricular confessions, ha
uynge not one wozde ne pzomyse of
God to tast so great a benefite, do ye
taste and fele Chzistes passion, oz by
whiche wozke of youre penaunce en
ioyned vnto your gostly chyldzen do
they taste it? I haue herde (the moze
shame it is) your ghostly fathers in
their auriclar confessions to haue ta
sted and groped ryght knauyshelye
their goostly. But neuer therby to
haue tasted Chzistes passion. For ye

one=

onely so bitter cup, none tasted ther-
by so to merite but Christ, and yet ye
skof, with potestis bibere calicem.
&c. Haye ye drinke the cuppe whi-
che I shall drinke: It appeare the
here by your wordes, sayenge, It to
be necessarye some to taste and fele
of Chrystes passyon by youre pe-
naunce and alledginge of the texte, ȳ
ye neuer tasted it your selfe, ne tasted
the true vnderstandyng of Christes
wordes, by potestis bibere calicē. &c
Judas dyd all youre workes of pe-
naunce. He came and confessed open
ly, (which agreeth better with gods
worde then auricularly) his sinne to
the highe byshops your predicessors
he made restitution to them of the
monye, which they gaue him to be-
traye Christe, he was heuye, contrite
and attrite. They gaue him their ab-
solution with. Quid ad nos: what is
that to vs: if thou hast betrayed the
iust bloud. Tu videris. Take hede to
thy nowne charge, and let vs alone.

And

And yet so farre was Judas from ꝑ
taste of chꝛistes passion, for all these
his ⁊ your woꝛkes of penaunce that
of a desperate mynde he hanged him
selfe. And wherfoꝛe came Judas w̄
his ⁊ this your penaũce to this wꝛet-
ched ende: verely because it pꝛoce-
ded not oute of the roote of faithe in
Chꝛiste ne of the knowcledge of the
mercy of god in Chꝛyste, oute of the
whiche faith and knoweledge what
Mat. xiiii. penance oꝛ woꝛke soeuer pꝛocedethe
not, it is syn. And yet wil you so ꝯpu-
dently cõtend ⁊ sweat foꝛ your woꝛ-
kes of your penãce to go befoꝛe faith
iustifyeng, ⁊ to merite ꝑ fayth where
by we taste and fele Chꝛistes passion
and the remissiõ of our synnes. Here
is holsome doctrine that ye teache.
"Ye saye good men haue called pe-
"naunce meritinge and deseruing to
"vse the benefites of chꝛistes passion.
"Euen suche good papistes as ye be
to restoꝛe your misteres, merit mere-
trix to hir spirituall spouse the pope

and

and to you againe. If your penaūce
shulde deserue to vse these benefites
of christes passion, so shuld one dede
and euer the worse dede deserue to
do a better (a wise doctryne, I war-
raunt you) sette in a circle withoute
hed & taile, ye shuld loke vpō ỹ scrip
tures rather thē on your good pope
holy men. Which scriptures telvs, ỹ
al our best dedes be corruptē filthelt Isay. 64
stained w̄ sinne, so ỹ they be not able
nether to deserue any reward gostly
ns to sustaine ỹ iudgement of god, Ps. 6, 142.
but will condempne you before hym
so farre of be thei to merite. And ther
for said Austē. Thy good workes ar
ỹ giftes of god lest ỹ shuldest thinke Rom. 4.
thē to be thy merites. It is not in the
willer nor doer to wyll or to do well
but it belongeth to the mercy & grace
of god preuētig thy wil w̄ his grace
to do good. what is it ỹ god biddeth
vs to do but he biddethe vs to aske
grace of him to do the same, telligvs
plainly ỹ if it were in our power to

do

do it, so were it no nede for vs to ask the doyng therof. For no man asketh the thinge which he hath.

The byf. Penaunce hath ben called lykewise satisfaction, as wherin man satisfieth, that is contenteth God.

Hoye. It hath ben lykewise so called in dede, euen of lyke papists, with lyke autozitie out of no scripture, but like wise against gods wozde in like blas phemye to chzistes merites, and his satisfaccions. To satisfye is to con tent god, ye saye. And here ye make a sodaine stoppe, ye shuld haue added boldely, to content god foz synne, as ye saye in your boke of your necessa ry enstructions, affirminge that it de clareth a desire in man, to cõtent god his father foz his synne. And yet in the same boke, as in this, ye say clene contrary. That chzyste onelye is the sufficiente, ful and perfit satisfaction foz sinne, which is the truth. The fa thers almyghty voice so testifienge of Chziste, to be his derely beloued sonne foz whose sake onely he is con

Hebze. vii. viii. ix. x.

tented

ented, satisfied, and ãppeaced. God geue ye grace once to euomite thẽse antichristẽ popish blasphemies, & to know christes onely sufficient satisfaccion and merites for your sinnes. If you coulde satisfye and contente the iustice of god againste your synnes with your rightwisenes of workes, so were Christe deade for you in vayne. Paule to witnes. gala. ii. neyther were you subiecte to the righte-wisenes of god. Rom. x. But yet happy is your sely satisfaction, that she hath gotteu hir a newe name called now (cõtẽtaciõ). The fathers iustice coulde not haue ben contented with man, but yll one had contented and satisfied him, fulfyllinge the whole lawe in euery poynte, but suche one was onely that innocent lambe oure sauiour Christ, as testifieth the scripture. wherefore awaye for shame, wt your counterfaited contentaciõ, and with youre synfull satisfactions to. And at laste to wynde vp youre tale of merites

Cõtentatiõ

of merites, ye bringe vs in a blynde collet out of your popishe portewes, with. Meritis & precibus beate Marie & omnium sanctorum. by ỹ merites and prayers of blessed marye, and of all saintes, for wante of scriptures. Peter byddeth you to speake and alledge the scriptures, for your doctrine, Thetout to geue a rekeninge thereof. For the ferme worde of God muste assewet vs of the true doctryne and not the deade dreames of lyenge men.

That thynge whyche I commaund the to do or to say, do it saith the lord Deuteronomii. xii. nether shalt thou adde to, ne minishe any thynge therof. Nether wyll we receiue of you any thinge in thys contencion whych the worde of god hathe not or with the worde fighteth, yea shulde there an aungel out of heuen affyrme it. God hathe sufficientlye shewed it by Nadab and Abiu, Leuitt. x, where he wolde not anye straunge fyer to be offred

offred vpon his altare nor brought into his temple, but vehemently dyd he so abhorre humane tradicions & mennes deade dreames, that with their owne straunge lyer he destroyed them as he shall destroye you and confounde you with youre owne straunge doctryne, as in this your declaration it shalbe sufficiently declared.

Men in ỹ state of grace purchased by christes mediacion do the workes of iustice, & synners be called to grace to do the workes of penaunce / whereby to rekouer the fauour of god with the remission of their synnes,

The dyl.

Ioye.

These men in the state of grace, do not the workes of iustice but oute of fayth iustifienge. But tell vs playnly what coloure ye rekouer vnder your worde rekouer? To rekouer is to obtayne agayne a thynge loste. ye shulde haue sayde playnelye. By ỹ workes of penance, sinners obtain

or

or purchace grace loste which is the fauour of god and remission of their synnes: And nowe what els haue ye couered, then that penaunce deserue forgeuenes of sinnes: which is our iustificacion. And yet ye saye before, ye neuer went about to proue it that workes must iustifye. And yet in so sayeng, as workes of penaunce to rekouer grace and remission ye bothe wolde proue it and also make grace no grace, ne Christes passion of none effecte. For a iuste confutation of this your doctrine. I shal therfore proue it clerelye by scriptures, that man muste be firste iustified by faith, ere eithe r he repent holsomely or be baptized with water. And because ye haue diffamed true repentaunce and iuggled so longe with your do penaunce, makyng the people beleue they haue done it. when they haue done or sayde all their penaunce enioyned them by their goostly fathers, ye shall know, that repē

Repentaunce folowth faith iustifienge.

taunce

tance is a turninge to the lord god, whereby we of ꝯ sincere feare of god humbled, aknowledge our synnes, and all our hole lyfe we make newe: So that the hole lyfe of a penitente faithefull is a perpetual mortificacion of his flesche and a reuiuinge of the spirit, euen the perpetuall custodie of his lyfe figured in baptizme of water, wherin the dopinge & buriyng signifieth our mortification, our synnes buried in Christe his deathe: and the lyfting vp oute of the water teacheth oure arysinge wyth Christ reuiued into a newe lyfe. Also the hebrewe worde (his) and the greke Metanoite, in latyne, Resipiscite, signifye to be turned to a better minde or chaunge your lyfe. Which worde Joan and Christe vsed sayeng. Resipiscite in propinquo enim est regnum celorum. Repēt ye, or chaunge youre lyfe, or be ye turned in mynde for the forgeuenes of synnes is nigh And Christe begannte his preaching

lykewise sayenge. Be ye turned or re-
pente ye, and beleue the good ty-
dynges of youre rempsyon. They
preached not onely saienge repente
ye, as ye dreame, and there stopped,
but they euermore in all their ser-
mons, as did his apostles, added the
cause why they shuld repent, why the
cause implyed and conteined therin
the promise of remission of their syn-
nes sayenge, for the remission of your
synnes is at hande. For so much sig-
nifieth the gospel & the kingdome of
heauen in those places. Which pro-
mise apprehended by faith, anon the
herers prepared them to repentaūce
turninge their myndes, conuerted to
god whome they before knewe by
faythe beleuynge hym for hys mer-
cyes sake in Christe to receyue and
to forgeue them. For who turnethe
hym selfe, to God, whome he nether
knowethe ne beleuethe to be mercy-
full to hym, ne loueth him before he
turneth to hym? For they preached

fyrste

ſyſte the lawe whereby came the knoweledge of theyr ſynnes, and eft ſone the goſpell of forgeuenes promyſed in Chryſte, whych by fayth apprehended, then begann the true repentaunce. Alſo we are often commaunded to repent by theſe wordes of god ſpoken of the prophetes. Conuertimini ad me & ſalui eritis, conuertimini ad me & ego conuertar ad vos. Be ye turned to me and ye ſhall be ſalfe, and I ſhall be turned to you. Where ye ſe that God commaundeth vs nothinge but he biddeth vs aſke the ſame of him, as Auſtē confirmeth and declareth it, your ſelfe alledgynge his wordes, ſayeng Iube quoduis modo des quod iubeas

Ergo we muſte aſke oure repentaunce and conuerſion of god, ſaing Conuerte nos deus ſalutaris noſter, and Conuerte me domine & ego conuertar. Conuert me, LORDE and I ſhall be conuerted. If thys prayer be of fayth, as it muſte

nedis be, if it be made to the father in
christis name so must faith go before
the conuersion and the petition and
prayer before the thinge obtayned,
therebye. Agayne, when I am
promised of god to be saued if I
turne to him, there my faith, first ap-
prehendinge the promise procedeth
to the precept in turning to him, as
doth the seruant beleuinge his ma-
sters promised couenant, addresse
him to his seruice and fulfillinge of
his masters cõmaundements, altho-
ughe his seruice in folowinge his
master be placed befor the cause, as
your selfhere after gyueth an exam-
ple, saing, he that followeth me is my
seruaut, placinge theffecte before ꝑ
cause, in your lxxxviii. lefe ☞ seconde
syde of this your boke ☞ in the lxxxix
lefe ye saye. In this speche. I ioyne
that is out of al kynde of causes to
theffect, as to folow me is no cause
to be my seruant but rather ensueth
of seruice and of thecouenant which

is

is the cause why that he folowth me, & importeth that he was my seruant, before he folowed me. Euen so do the scripture place the effecte of our conuersion before the cause, which is faith first apprehending the promise in this & lyke speches. Be ye turned to me and I shalbe turned to you, be ye turned and ye shalbe salfe. Repēt ye for the remission is nighe. And thus lo, be ye confounded & proued to teache false doctryne & to peruerte the scripture, by your owne wordis & by your owne exāple. And that faith iustifyinge muste nedis go before repentance, and our conuersion to god as the striptur teacheth vs, contrary to your popishe papistry. But I knowe howe falsely ye iugle with your re do penance in your boke of enstructions, saing Resipiscite & credite euangelio. thus englyshyng it sayenge. Fyrst be contrite & knowledge your synnes, and then receiue the gladde tidinges of remission. &c

Because the effecte is placed before ȳ cause therefore ye wolde make soles beleue the effecte to be before the cause cõtrary to your owne wordes in this your booke in the.lxxxix.leke, and by this placinge, ye wold proue penãce to be before faith iustifyenge: But yf ye hadde redde but.xi.lines before in marke, ye shoulde haue learned playnely the preachinge of the gospell, that is of ȳ glad tidinges of ȳ promised remission of synnes, which is ȳ cause of repentaũce as Jo.bap. affirmeth it. Math.iii. to haue gone before the effecte of repentaunce commaunded. But this licencious libertye, to peruert the holy gospell, that ye take to your selfe also by your do penaunce, as ye do vpon Peters sayenge to Symon Mago: Resipisce igitur ab ista tua malicia, Englyshig (ab) with (fore) thus sayenge. Do penaunce for this thy malyce. when the texte is. Turne thy mynde from this thy malyce: so fayne wolde ye

holde

holde styll your popishe sacramente of do penaunce, to merite forgeuenes of synnes. The true conuersion to god presupposeth the knoweledge of sinnes which commeth by the preachinge of the lawe: It presupposethe also the preching of the gospel wher by commeth faythe, and knoweledge of the mercy of god, promising forgeuenes in Christ. wherfore ye se it necessarilye that repentaunce and the conuersion vnto god muste folowe faith iustifieng cōceiued by hearing the gospell: Also faythe iustyfyenge muste goo before baptisme. For Christe bodde his Apostles go forth and teache all nacions ere they baptized them. And what thinke ye they taughte them: Verelye euen the lawe and gospell as he had commanded them, and then as many as beleued they baptized them: So that fayth iustifieng them, went euer before the baptime of water, as it is

faith iustifieng is before baptime Mat. xxviii

to see in the actes of the apostles.
Albeit I see howe falsely ye and howe
vnlearnedly ye bringe in your Bapti
zetur unusquisq; uestrum in remissi-
onem peccatorum, for the contrarye
as I shall declare your ignorance
and falsifieng of ỹ scriptures, when
I come to the place. And here note it
(christen reader) that so longe as we
see our synnes in the lawe and in our
consciences accusing and condemp-
nynge vs: & behold them not by faith
in the promysed forgeuenes in the
gospel of Christes death, to haue suf
fered for the remission of them, thus
our faith rechinge the mercy of god
our father vnto Christes passion suf
fred for them, Christe thus made of
hym oure ryghtwysenes, and oure
satisfaccion: all oure heuinesse and
sorowes contritions and attricions
are but suche repentaunce and hea-
uynes, as toke Cayne, Saule, Achi-
tophel, and Judas, whiche call it an
extorted legall heuines (and ye wyl)
contrary

I note wor
thy to be ob
serued.

contrarye to the wyllynge euangely
call heauynes and holesome repen-
taunce: whyche legall heauynes is
lyke the ertozted heauynes and he-
uye fearefull paynefull repentaunce
that is wzested out of the racked and
pyned Walefactours, confessynge
their synnes foz very fear and payne
onely: which vnholsom repentaunce
after the wozlde, Paule teachethe it
to be repented and caste of. But the
true holesom repentaunce after god,
beinge his gyfte, beggynnethe at the
contemplacyon of oure synnes by
faith, forgiuen in Chzistes death and
resurreccion, hys ryghtuousnes, hys
satisfaccion and merites felte and
tasted by our fayth certaynelye and
fermely to be communicated vnto
vs. In the boke of nombers we read
that the chyldzen of Israell were not
healed ne delyuered from the hotte
stynggynge serpentes so longe as
they looked vpon them, but rather
with feare and payne, the mozе ver-

ii. Cor. vii.

ed

ed, with thir venome. But when thei turned their eyes from those serpentes stinging them and beheldе the brasen serpent exalted and hanged vpon the tre, then were they healed. And lykewyse, so longe as we behold our sinnes in our owne consciences accusinge vs or in the lawe forbiddinge sinne, worckinge wrathe and makinge sinne the more to abound, we maye well feare, be heavy, ful of horrour for payne & dread of dampnacion, but as for any quietnes, rest, and peace of conscience, we fele none vntyl we conuerte & turne our eyes by faith lyftinge them vp beholding the brason stronge serpēt christ god and mā exalted vpon the crosse there sufferinge for our sins, appeasinge the fathers wrathe, makinge the satisfaction withe the oblacion and sacrifice of his blessed bodie. wherefore your repentance, before our sinnes be here knowen & sene with the eyes

of

of our faith in christ lyfted vpon the
crosse there sufferinge for them and
purgynge or washynge them away
is but Judas his repentaunce.

Also it is to be noted, that as there Rom.vii.
be dyuers degrees to ascende frome
vnder the lawe vnto the grace of
the gospell of remyssyon, so be there
dyuerse heauynesses ere we come to
the holesome and frutefull repen-
taunce vnder the gospel perpetual-
lye and gladlye to be Practysed.
For we muste fyrste fele and taste of
a desperate state deduced to hel, ere
we be reduced to heauen, mortyfy-
ed ere we be reuyued. Paul entering
to clyme these degrees of the lawe in
lyke heauines, and mortificacyon Rom.vii.
sayde that synne was then deade,
when he lyued wythoute the lawe
shewynge hym hys synne, but when
the lawe was comen and had shewed
hym hys synne, then was he deade &
his sin aliue. For sinne now knowne

by

by the lawe, the lawe worketh wrathe
euen her lyuelye office to feare and
to condempne the synner, to make
synne the more aboundaunte thru-
synge man to hell and slayeth hym.
And here maye we see wyth Esaye
the prophete, God to worke in vs a
Esa. xxviii. straunge worke to do his owne. In
whyche straunge worke worckynge,
yet we knowe hym not (for he wyl be
for a lytle space a hydden god) no
more then dyd Josephes bretherne
knowe hym for their brether Joseph
but toke hym for some cruell straun-
ger al that whyle he dissembled with
them, feared them, threatened them,
and troubled them, whyles he hy-
Genes. xlii. dynge hys face from his owne bre-
xliii, xliiii. thren so vexed them with greate hea
uines & feare, or he wold be knowne
Joseph in this straung worke with his brethren figured god in christe to them, yea and all that whiles in so
worckynge that straunge worke it
was greate paine to Joseph to hold
in his teares, for that he muste haue
wroughte so straunge a worke with
them

them to worke his owne byrtherly lo
uyng worke, at last to open hym self
to them. This worke also god figu=
red to Moyses, when he dydde sette
hym in the clyffe of the rocke telling Exo.xxxiii.
hym, hys hynder partes he shulde se
but not his face. The former com=
punction and heauynes, euen gods
straunge worke in vs before faythe
iustifienge, his heuye hande yet co=
uerynge our face, we knowe it not to
be his work, ne as yet beleue we god
to be oure sauyoure and forgeuer in
Chryste, vntyll he shewe vs his hin=
der partes: that is the incarnacion of
Chryst, sent and suffrynge for oure
synnes. Adam as sone as he hadde
synned, hadde an heuye conscience, Gen.iii.
horryblye feared with the wrath of
god, vnto deathe and dampnacyon,
flyenge from his voyce and presence
euen in the midde daye, whiche hea=
uynes was but a desperate repen=
taunce and farre of to merite anye
grace, as it appeareth by his flyenge

away

awaye frome God callynge hym.
But yet the myghty mercyful voice
of god so staied him, and rubbed hys
synne into his remembraunce, that
at laste the gospell of the blessed pro-
mysed seade preached: Adam con-
cepued faythe by the hearinge ther-
of, and beganne trewelye to repente,
for nowe he sawe his synnes not in
hys owne naked gyltye conscyence
accusynge hym, ne in the precepte
condempnynge hym, but in the bles-
sed seade Chryste, forgeuynge hym.
And then to confyrme and to testifye
as it were wyth seall obligatorye
that GOD hadde iustyfyed hym
for hys faythe onelye, in that seade
to come, he added hys sacred sealled
Sacramente, euen the skynnes of
the slayne sheepe, to kouer Adam
and Eues naked shamefastnes, sig-
nyfyenge to them that blessed seade,
to be offered vp an innocente lambe,
wyth hys ryghtewysenes to couer
their transgression, and with his bles-
syng

synge to couer their malediccion, v-
pon thys his bloudy sheepes pelth
when so euer Adam loked, he myght
well wepe and repente him selfe that
euer he hadde committed that synne
wyche as it shoulde bryngе so inno
cente a lambe to so gryteles a death,
so coulde it neuer haue bene forge-
uen wythoute the sheddynge of so
innocente precyouse bloude. And
here at the contemplation of hys
synne in Chrystes death to come, be-
ganne he frutefullye to repente, do-
ynge on dayly that coote, puttyng
hym into a perpetual remembraunce
and into repentaunce, the contynual
custodye of hys lyfe, euermoze se-
ynge his synnes purged in the sead
to come, euen in the lambe of God,
that takethe awaye the synnes of
the worlde. But nowe I retourne to
youre booke wherein ye adde thus.
Sayenge.

And

The dyf. And marke I praye the gathered out of
scripture, (Ioye. whate I pray you)?
lyke as in other actions or qualities beinge
in god essentiall, we be called by participa
tion, by the names attributed to god, and
for so muche as we do participate, haue al
so the thinge in dede: And therfore as god
is goodnes it selfe, we by partic ipatiō frō
him, be good. As god is lyght it selfe, we
by participacion frō him be lyght. As god
is wisedome it selfe, we by participation
from him be wise. So as Christe merited
and deserued thorowly, we by participati
on in vsing his giftes, merite and deserue
And as Christe satisfied fully, so by partic
cion we also satisfy.

Ioye. Ye that gathereth not with me (saith
Christ) scatereth. ye haue not iust
lye gathered with him, ergo ye haue
scattered by your participacion. If
your gathering be true in these your
expressed actions and essencyals of
meritinge and satisfienge, so muste
it be true in gods other actions and
essentials: but blasphemouse and
falce, is the lyke gatheringes in hys
other names and accions. Where
fore youre gatherynges in these be
blas

blasphemouse and also vngodly.
The minor I proue by your owne
lyke demonstracion. God partici-
pateth to mā his names of wysedom
and goodnes by whiche he created
al creatures, and yet foloweth it not,
without blasphemy, that the same
man by participacion of those na-
mes of wysedom & goodnes of god,
shuld create any one of the lest crea-
tures that euer god made, no not so
muche as a wynge of a gnatte can he
make by participaciō. Now how say
you, Is this wel gathered, that be-
cause god participateth to vs his na
mes, & therfore we may do his diuine
actions? God imparteth his right-
wisnes to man wher of man is called
iust, yet it folowēth not that therby
by participacion man myghte iu sti-
fye him self, or any other, let god im-
parte to you his benediction, and let
vs then see whether therwith by par
ticipacion you withall the fingers
ye haue, can so blesse an infidele or

turke, yea or your owne selfe, that he or you be blessed and chosen of god. The lorde telleth you that he wyll curse youre blessynges because ye haue applyed your hertes vnto such blasphemies of his holy names. Here maye euery man see howe vnlerned= ly, howe blasphemously and fondely ye gather to make your antichristen doctryne to seeme true to the symple vnlearned, to seduce thē into errours Ye must beware howe ye gather vñ god from his essencial names, to his diuine actions, participated to syn= ful man. For thoughe in our regene= racion and incorporacion into christ we do Chryste vpon vs, as writethe Paule. Gal. iii, and so be couered vñ his ryghtwysenes, holynes, wyse= dome, merites. &c. yet maye not we therewith worke his diuine accions onely appropriated to his godhead, ye speake shamefull repugnaunces in youre wordes, sayinge as christe, merited thorowlye and satisfyed ful= ly

Gal. ii.

ly so do we merite and satisfye by par-
ticipacion. How standeth these toge-
ther the thorowly, and fully, absolut-
ly, totally, perfitely, as ye saye before
& yet we by participation, as it were
partely halfe deuyded to hym, and
parte to vs, when your wordes be al
and wholly, and fully, to hym, what
part e leaue ye for vs? But admitted
your terme of participacion, althou-
ghe I knowe the scripture hathe it
not expressely, but the doing vpō vs
his rightwilenes, his goodnes and
other names, yet albeit it folowethe
god participateth to vs his goodnes
and wisedome, and so we be good &
wyse: it folowth not that we hauing
these names do the selfe same diuine
actions & workes of god whiche he
wrought w his wisedōe & goodnes
in the creacion of ỹ world of nothing
he participateth to vs christes meri-
tes ergo therw we merit as did christ
for vs ỹ remissiō of our sins? I deny
your argumēt, but it folowth ergo

his merites be forgeuen and saued & not for our owne, he participate the to vs his satisfactions ergo we satisfy for our synnes: nego argumentum but it folowth ergo by his satisfaction doone vppon vs, the fathers iustice is appeased and he is pleased wyth vs as the fathers voyce out of heuen hathe declared it, your argument (if ye be not deceiued to deceiue other) is a mere deceit called of sophisters. fallacia secundū quid ad simpliciter. If a man shulde aske you howe, and wherein, the wisdom and godnes and light in god differe from these thinges in vs, after the kyndes of differences, really or rationally, genere, or specie &c. I thinke ye muste be compelled as your gatheringe here declare you to make suche an answer as shuld proue your wysedom but folishnes, as Paule 1. Cor. iii
saythe, and the light in you to be but Ioh. viii
derkenes, as chryst affirmeth it, and your merites and satisfactions to be

sinne

synne and wikednes, yea blasphemy
to christes merites and satisfaccions
Paule was bothe holye iust & good
and yet with those names could he Rom.vii.
not do ỹ goodnes he wolde do, but
that euil whiche he woldnot do. If
christe meriteth and satisfieth for vs
fullye and perfetly as the pistle to
the hebrews declareth, so is there no
parte of your meriting ne satisfyeng
by participacion leste for vs. Away
therfore with your prophane vaine 1.tim.vi.
vocables as Paule biddeth you,
where ye reade falsely & in ỹ greke
vnlernedly, nouitates for inanita-
tes, to smyte me there with, when
with ỹ same rodde ye worthely smyte
yourselfe vsinge these your newe-
found straunge termes of participa-
cion, condicions, effectes, to merit to
vse ye cannot tell what, and dare not
or cannot vse and speke the playne
simple wordis of ỹ scripture left vs
of the holy goste. It is an euident
token that ye suspecte your doctrine

to be false and mistruste your parte
when ye flye from the scriptures to
suche sliker shiftes as to merite by
participation. ye abuse your patched
participation placyng it impertinēt=
ly. For the scripture calleth vs good
wise, iust, holy .&c. because by fayth
in our regeneration of the spirite we
by adopcion made the childrē of god
do christ vpō vs his vestures as his
rightwisenes, holynes, wisedom, me
rites and satisfaccions, couered now
with his, as with our owne of which
doing vpon vs or clothing vs, there
is often mencion in the scriptures &
not of youre participacion: For these
so excellente his diuine essenciall in=
separable names kouer non frō their
contraries but suche as haue doone
Christe vpon them incorporated in=
to him ere ye can make redy yourpar
ticipated merits to place thē a parte
post as ye do. ye deale not iustely vō
Christe, to couple your vayne meri=
tes, & insufficient satisfactions with
his

Psal. xxxi.
Ephe. 4. 6
Gal. 3.
Rom. 13.
Colloss. 3.

his so painefull merites & full satisfac
tion expressed out of his mooste ten=
der innocent bodye and bloud in his
so bitter passyon. Ye ought not ther
fore by participation ioyne so contra
ry merites together so iniuryously
to christes deth & to his glory which
saith I wil not geue my glory to any
other. For it is I alone (saith he) whi=
che for mynown selues sake do away
thy sinnes, & not for thy patched meri
tes It is I saith he ý trode the wyne
presse all alone, not one to helpe me
It is I that wylbe alone, and haue
no pere ne match. &c. We esteme not
therefore (as ye do) our iustification
so vyle a thing, as to be bought and
deserued w̄ our sinful worke. But
we esteme it so precious as to be
bought and deserued with the mooste
precyouse bloude of that innocente
lambe our sauyoure Christ. The re=
mission of oure synnes, in whiche we
affirme our ryghtewysenes to stand
is so ryche and of so precyouse a
price, that it can not be recompensed
ne

ne satisfyed with any good dede of
ours. And therfore coulde it neuer
haue ben gotten ne bought onlesse it
had ben freely geuen vs. But so came
it not to chriſte. For it coſte him no
ſmall price, It coſte him his owne
moſt precious blode. without which
ſo worthey and ſo ryche a price the
iuſtice of god coulde neuer haue ben
ſatisfyed ne the redempciō paide for
vs. Theſe thingis when we teache
men, then are they monished that as
oft as they ſinne, ſo oft do they ſhede
that moſt innocent bloude of chriſte.
Also we teche our filthines to be ſo
lothely and ſtinkinge that it coulde
neuer haue ben washed away but
with the only fountaine of this moſt
precious holy bloud. This doctrine
who ſo heare it, conceiue they not
(thinke ye) a greater horrour diſpleſ
ſure and feare for their ſinnes then if
we ſhulde teache them falſely (as ye
do) their ſinnes to be ſo eaſely wiped
away wt a buzing abſolutiō of preſtes

hand

hand laide vpon their heades, with a Lady psalter penaunce, or with a wyll worke of oures, with an euyll wyll doone, as for the choyce of a meat and such lyke: yea and yf there be any sparke of gods spirite in the, howe afraid wil they be, and tremble beinge once purged, any more to wallowe them selues wrapped againe in themyer, wherby (as much as in the lyeth) they trouble and infect the puritie of this so swete and cleare a fountaine. I haue washed my fete (saith the faithful soule) and shall I defile them againe? Nowe is it plaine whether of vs two make the forgeuenes of oure sinnes moste vyle, & do most sclaunder to the dignitie of oure iustification, As for your popishe doctryne in this article is but a spightefull mocke and skorne, to saye god to be appeced and pleased with your owne friuole synfull satisfactions and merites, that is with dirte and doume. But we affirme the offence

Cant. v.

and

& our synnes to be muche more grie-
uouse thē wt such maner light trifles
(I cal thē no worse) to be purged &
wyped away, yea we teache ỹ offence
commytted agaynste the high maie-
stie of god to be more waightye, and
therfore so muche the more to be ab-
horred then wyth these youre easye &
vaine of noughte worthe satisfacto-
rye merites to be remitted. And ther-
fore it to be the only prerogatyue &
pryce of Christes bloude to satisfy
and deserue our remissiō. As for you
ir rightwisenes saile, ye teache it to
be restored by your owne satisfacto-
ry workes, but we affirme it with
goddes worde, to be muche more
precioule then maye be compa-
red and recompensed with any work
at all of ours. And therfore for the re
storinge therof we constantly teache
almen to flye onlye to the mercye of
god apprehended by onely faythe in
Christe Jesu.

But

But I dyd neuer beter thys proposicion in
these termes, to saye that man must merit
remission of sinne, nor haue not redde it
in this forme:

The byl.

No. But ye saye it by participation,
and vnder your forme and colour of
youre condicions ye speake it plain-
ly. Ye say that by the workes of pe-
naunce men taste and fele Chrystes
passion, whiche the scripture sayth is
tasted by felynge remission of synnes
ye say that sinners be called to grace
to do the workes of penaunce wher-
by to recouer remyssyon of theyr
sinnes. And in your collette ye praye
ut mereamur assequi quod promit-
tis. That we myghte deserue to ob-
tayne the thynge God promysethe
whiche is remyssion of oure synnes.
And in youre seconde article ye saye
They that wyll enioye the remyssy-
on of theyr synnes, muste fulfyll
youre condicyon, whyche, as ye de-
clare it, is stuffed ful of yourmerites

Ioye.

and

and winchesters good workes. And all youre argumentes reasons gatheringes and deductions tende to the same popishe point.

The byt. Without I wold encounter with you in raylynge I haue nothinge to saye vnto: &c.

Joye. I raile not on you, I tel you of your false doctrine, confutinge it wt gods worde. It is you that rayle vpon me and rebuke me moost impudentlye causeles for writinge the truth, and confutynge your poppyshe Antichristen doctrine, whereby ye seduce the people into errours, into theyrs and your dampnation, and in many places ye belye me deadely: and sclaunder me most haynouslye with heresye and be not able to proue it. It is you ꝑ peruert & falsefy gods worde to stablish your antichristē heresies. It is your deuillysh dryft, & wycked counsel to thrust gods holy eternal worde of saluacion out of that noble realme, persecutynge it so cruelly wt swerde and fyer so mercylessely but

nynge

ninge the innocent lambes of christe for professinge Christ and his holye worde. Ye can saye nothing against me alledginge the scriptures trulye as I do, except ye wyll impugne the veritie as ye do, ye haue not yet in al your bokes iustely soluted one texte that I haue brought against you, as euery reader maye see it, yf he lyst to compare our bokes together.

I for my selfe boste not my workes to the worlde, but do the office of an hand at a crosse to saye, this is the right waye, &c. Except ye do thoffice of a true hand and iuste minister, not onelye poynt= tynge the right waye into whiche ỹ hande nayled to the crosse neuer en= tred it selfe, ye shall not be so excused with onely pointinge before christes iudgement seat. If ye be christes or his apostels successor, ye must folow their exãples which did not point to other the waye, standynge them sel= ues styll, lyke idle handes, but they wente before their flocke into the right waye bothe in trewe doctrine

The byl.

Ioye.

preachinge and also in exaumple of godly lyuinge. And ye must remember ỳ Chryst commandeth sclaunderouse and false pointinge handis (as ye be one) into wronge wayes, to be cutte of from the body as he did euel eyes, whiche be euel bysshops, to be castoute of their bysshoprykes. Nether do I iuge you otherwyse then god biddith vs iuge the tree by hir frutes, and to be ware of you. Ye call me a runner about, and dare not appere euery where. I am so i dede, but for no offencrs committed agenste god and my prince ne agaynste any other, whiche is my counforte in an bpright conscience before god and his holy chirche. I am by you dryuen out of my natyue lande from my frendes to wander and trauell in a strange contrye, the more is my heuines and sorowe and payne especially in my sykues & olde age: wherof I may thanke you & your popisshe impes persecutinge the gospell and

diui

diuilsingē your vngodly and vncri-
sten actes, inhibicions, enstructions
condempnacions and articles wher-
by ye haue & yet make many a poze
man to smarte. Sed dominus meus 2.par.24.
uideat inquirat et iudicet, qui ius Psal.103.
reddit ac uindicat omēs qui patiūtur
istam iniuriam. But the lozde wyll se
to and serch it, & be your iudge, whi-
che geueth true sentence vpon you,
& delyuereth al ỹ suffer this wzong.

When I traueled to enstructe doctoure The byf.
Barnes I declared to him this propositiō
(The effecte of chzistes passion hath a condi
cion) nether derkely noz confuselye. And
why ye shulde so call it, I see not, foz both
the matter is certaine and the wozdes cō
monly vsed and vnderstanden. The effecte
of chzistes passion is the wozke therin en-
tended, that is to reconcyle man to god &
to bzynge hym to saluacion. Aope.

If your termes of cōdicion & effecte
had ben so playne as ye saye, so had
they neded no declaratiō to D. Bar
nes ne now to me, ye know ỹ chzistes
so plenteouse a passion bzoughte to
many ryche and innumerable

be-

benefittes and effectis, as ye cal them
And againe, your confuse condicion
wente greate with infinite condicios
as your selfe declare hit to contain
all the willes and pleasures of god.
And is it not nowe a confuse derke
speache to saye. Theffect thetof hath
a condicion: who knoweth of which
effecte and of which condicion amog
so manye ye speake? Now ye declar
theffecte to be the reconciliacion of
man to god and the bringing of him
to saluacio. And yet is it not so clere-
ly ne clerkely declared, seinge ther
be so many thinges yet contained in
theffecte and betwixt it, and mannes
saluacion, standinge the courle of
mannes lyfe. I wyl therefore helpe
you to declare it. A reconciliation
whiche is an atonemente or a peace
makinge presupposeth a discord and
enmite betwixte the parties, whereof
one hath offended the tother. The
parties at discorde were god and
man. The thinge that made the dis-
corde

cozde was the synne cõmitted by mã
againste god his creatore. The at=
onemaker was chziste god & man by
sufferinge his passion foz the sinne
commytted therby so apeasynge hys
fathers wzathe and satisfyenge his
iustice that the manne beleuynge in
Chzist to haue suffred foz his sinnes
and to haue rysen foz his iustifyca=
tyon shall neuer haue hys synnes
imputed vnto hym but be cleane re=
mitted and fozgeuen. And thus we
haue your effect of chzistes passion
to be the fozgeuenes of oure synnes,
whiche is oure iustification and ab=
solucyon vpon thys condicion that
we beleue in chzist. Thus doth paul
in many places declare it, and also
the fathers boyce out of heauen vp=
pon Chzist made foz vs that oblaciõ
expyatozy purging our synnes, that
we mygbt be perfitlye made rygbt=
wyse thozowe hym. Now it is playn
what is mente by your effecte. Euen
the remyssyon of our synnes thozow

rom. v.
1. cor. v.
collos.

2. cor. v.

faith in Jesu christe. And thus accor
dynge to the wordes of the scripture
will I hence forth cal it, and let your
straunge termed confuse effecte passe
wyth all youre confuse condicions,
saue onely faith in christ. Which cō=
dicion who so haue it, he enioyeth his
remyssion, and if he hath it not, he is
dampned, had he done all Woyncheſ=
ter swerkes contayned in his condi
cion, Then ye saye.

the brf. Barnes and I agreed vpon faith to be one condicion. And because he was my scoler I wolde learne him mo condicions then faith required for mannes forgeuenes of his sinnes, euen this where in he openlye inueyed against me, in his sermone. That is to forgeue my neighbour or els I shall not be forgeuen. And concluded vpon that he had graunted to me before that the ful fyllynge of this condicion was not the di=
minucion of the glorye of christes passion.

loye. Here ye shewe one of your tuglynge
castes with doctor Barnes, ye say ye
wolde lerne hym mo condicions the
faithe, and ye bringe in the precepte
of

of the forgeuenesse of your neighbour whose fulfyllynge is requyred for the forgeuenes of sinne say you, And then ye runne thorowe as it were in wasshe waye to your conclusion that he had graunted you, That the fulfyllynge therof diminisheth not the fecte of christes passion, as thoughe the precepte were now fulfylled and you at youre wayes end krowynge by your triumphe before the victorye. But herken a lytle, and lette me aske you thys one questiō. Whether fayth in Christ be your first condycion goyng before your precept or no: wherupon ye saye doctour Barnes and you first agreed: By your own saienge it is the first conditiō. Then thus. Faith in Christ implieth in it selfe ꝑ ferme assewred beleif in christ to haue suffered for hir synnes accordynge to gods promyse whych affyrmeth to the same beleuer that as he beleueth accordinge to hys promyse so commeth it to hym. Wherefore

this man must nedis be iustifyed, ere youre second condicion be spoken of And yet ere ye come to your conclusion I muste skaye youre hastye iourneye in the fulfilling of this precept of the forgeueness of youre neyghboure euen as ye wolde be forgeuen youre selfe of god. This is an harde precept of the law and is not so sone fulfilled of man, as ye weene for.

It is not in mans power to forgeue his brother with the same affecte as Christe forgeueth vs beinge hys enemyes. And therfore hys dyscyples hearinge this to harde a precepte for their free choice (as ye terme it) incontinently prayed hym saying. Adauge nobis fidē., encrease our faith, teache vs, fayth to supple the impossibilite of the preceptes, & that no man can so forgeue without the gift of faythe iustifyenge. And therefore I wyll denye it vtterlye to be anye condicion required for the forgeuenes of our synnes, tyll I haue perfitlye

luke xvii.

assu-

assured, you or any other to haue ful
fylled it accordinge to the mynde of
the lawe geuer, and withoute faithe
goynge before. And the cause why
I denye it and exclude it from the
acte of iustification is this. Paule rom.iii
excludeth all the workes of the lawe
from the act of iustification, this pre
cepte in your condicion without faith
is a worke of the law, & therfore I ad
mytte it not into the attainemente
of the remission of synnes as cause or
condicion without whose fulfyllyng
hys sinnes be not forgeuen, Another
cause is, I consider, this precepte of 1.cor.13.& 1
loue who seketh not hir owne profit Phi.2.
but other mennes, is geuen to man
yet corrupte with his carnall affec=
tes and stayned with a natural loue
to him selfe and with hatred to him y
displease hym or hurt him and is his
deadly enemye whiche is his neigh=
bour notwithstandinge, whom he is
commaunded to loue as him selfe, &
to dispyll and diuide this naturall

loue from hym selfe into hys enemyes bosome hym to fede to comfort, to helpe and to forgeue as hym selfe.
But this our loue to our selues is so depely roted in our hertes, that we can hardely depart from it to geue it to our frendes, muche lesse to oure enemies. Also for the forgeuenes of my neyghbour whiche procedethe of loue, I am commaunded of god to haue so perfyt loue, and to be so affected towarde hym as was christe towarde me when I was his enemye whiche then dyed for me. yea who is glad to die when he hathe deserued to dye. yea a man wyll skante dye for hys frende. This precepte therfore of loue and forgeuenes was once onely in one Jesu Christe perfytlye fulfylled: when bothe the preyst and the leuite the holyest order amonge you and the Jewes slypte by their wounded neyghboure lyenge halfe deade, and neuer turned theyr faces towarde hym. In our common for-

geuenes

geuenesses, lurketh there no synne? Shrewd, subtyle, false, and vnsercha-
ble is the herte of man who knowith it? who seeth his owne sinsul secret nature? Fro my secrete vnsene synnes to my selfe clense me lorde, sayth the prophete. who forgeueth without litle or miche of these affectis? ether because he wold haue him stil to frende to do him seruice or pleasure or for a vauntage or for feare of displeasure or for shame or hatered, or feare to be noted as no chrysten man with many moo then one man can serche out of a nother or espye in himself. Also sith sayth & loue be imperfit in mā corrupt with his concupiscence, what perfit loue can procede into the forgeuens of his neyghbour? The lawe is bothe holy iuste spirituall and perfet and requireth euen so perfitly & spiritually and euen of siche one to be fulfilled. Be ye perfit, saith chryst as your heuenly father is perfit, & if we

Jere.. xvi
Psal.xix.

shuld

shulde saye, that this worke of loue and forgeuenes were so perfitelye done that there remained in vs no synne but that ỹ dignitie of the dede deserued forgeuenes, so ned̄ed that man not to praye in his pater noster forgeue me my dettes: but suche a
Joan.1. man Joan calleth a lyer. But admit the fulfillyng of thys your secōnde condicion after faith, yet it folowth not that this your forgeuer hath also fulfilled all the other preceptes of the lawe as the loue of God aboue all with all his herte, soule, minde. &c. and the last precepte, Thou shalt haue no concupiscence. He is accur-
cut.xxvii sed saith the lorde that perfetly perfourmeth not, ne abideth in al the preceptes writē in ỹ law, wherfore a man is not iustified for fulfyllyng of one or two of youre condicions, but he must fulfyll all written in the booke of the lawe, or els he is accursed.
Nowe when you or anye other wyll come forthe and dare saye, ye haue

so

so perfitely as gods mynde is, fulfil-
led this your condicion and all the
rest of yours, and all the lawe, then
wyl I dispute with you of your con-
clusion wherunto ye hasted so swift-
ly, whether the fulfillyng therof dy-
mynysheth the glory of Christes pas-
sion, In the mean season. I wyll tell
you as Paule sayth. If you or anye
other coulde gette ye remission for ye
dedes of the lawe worckynge, so were
Christ dead in vayne for suche men. Gala.ii.
God accuseth the man that wilbe iu-
stified by his workes vnto hys iuge
mēt seat and pleadeth with him thus
sayenge. Isay.xliii. Put me in mynd
and we wyll reason the cause in iud-
gement. Shewe me that thinge
or worke wherby thou wilte trust to
be absolued and iustified. And here
god beginneth with the firste man &
so commeth to the most holy fathers
as Abraham and Moses, and conclu-
deth all men vnder synne none to
haue deserued their forgeuenes by
any

any of theire wozkes, but faith. Thou
haste made me thy seruaunte to
bere awaie thy sinnes and thrustedst
me downe lade with thy iniquities.
Man is therefoze iustifyed, saith
Paul, frely by grace thozow faithe
in Jesu christ. wherfoze your condi-
cion of wozkes cannot be placed in
the accion of iustificacion. I exclude
therfoze with Paule by this exclu-
siue, Sola fide, all the wozkes of the
lawe from the said accion affirming
constantly with him. That by fayth
man is frely iustifyed without the
wozkes of the lawe. where is nowe
com.iii your gloriacion, in your confuse con
dicon? excluſa eſt. It is excluded
saith Paule, and yet ye wil haue no
exclusiue as to say sola fide. But ſ of
it out with your karoli alone alone
Qua lege? quo iure? by what au-
tozite oz condicion. by the condicion
oz reason of wozkis? No no saith
Paule. Imo per legem fidei. But by
the autozite of faith. And therfoze he
con-

concludeth. Man by fayth to be iu-
stifyed without the wozkes of the
law, what can be spoken moze playn-
ly agenst your condicion and merits,
foz our free iustificacion by only
faith, all the wozkes of the lawe ex-
cluded from fayth in the accion of
our iustificacion? Thus ye see your
operose condicion clene excluded frō
this accion. And now to your second
Article: that is, to vse playn speche,
They that wil enioye the remission
of their sins, must beleue. (foz faith
ye saye is your firste condicion) And
because ye fantazie so many faithes
and knowleges and belyke haue as
many beleifes, I wil restraine you to
the only beleife in Iesu Christe to
haue suffred foz our sinnes. And
nowe let vs adioyne your next arti-
cle in as playn wozdis banishing
youre effecte and this terme con-
dycyon. Mayenge thus. The ful-
fillinge of faith (foz as yet I medle
with no moze of youre other con-
dicions)

The .iii. article.

The .iii. article.

dicions but with onely faithe youre
firste condicion) requireth the know-
ledge of faithe, whiche knowledge
(say you) we haue by faith. And thus
Wicheters haue we your parador. That faithe
parador. is knowne by faythe. Is not this a
proper naked mouse, wherof so great
a gronynge mountaine hath so long
trauelede? Who laughe not at this
naked sayenge, faythe is knowen by
faithe? This is lo, your confuse arty-
cle wrapped in so many perplexe ter
mes, when it is resolued into playne
speache and sifted from youre com-
byose condicions and derke effectes.
If you and your doctrine feared not
the lyght it shulde neuer haue ben
inuolued in such obscure, bayne, and
perplex speache. The symple playne
truthe knoweth no deceptful colou-
red sophems ne any perplexed persua
sions whereby as the serpent deceiued
Eue, so wold you deceiue the simple
of whiche wyly deceite and deceitful
wyliness in suche teachers Paule dili

gent

gently warned the Ephesiõs, and ad-
horted it in the simple veritie to be
myxed. Ephe. 5 1. cor. 13

It may appeare in you euidently howe
malice blyndeneth you, when reherlynge
my wordes, ye aske me whether fayth go-
eth before workes. &c. The hyl.

Beware malyce hath not so blynde-
ned you, that when, as once before ye
were promoted, ye sawe and profes-
sed the truth, but now drowned with
the worlde ye be so blynde that ye see
not the sonne in the cleare myddaye.
Malyce blyndened me not, for I per-
ceiued your crafty iugglynge with
your confuse condiciõ therin to wrap
your workes to iustify. And purpose
ly I asked you, whether fayth wente
before workes euen to souke oute of
your owne wordes, the same truthe
whiche ye impugned, euen onelye
fayth to iustifye, which ye haue now
graunted, aunswering faith to haue
the fyrste place. Of whiche graunte
let this be the principle. The remis-
siõ of our sins requireth faith i chryste

Ioye.

Only faith
iustifieth by
his owne
graunt.

in

in the first place. Then thus, who so beleueth his sinnes forgeuē in christ the same is iustified, this man so beleueth, ergo he is iustified, he is iustifyed by no nother of your condicōs then by faithe, ergo fayth onelye iustifyeth, The maior is the scripture in an C. places That who so beleue in christe hath lyfe euerlastynge, the minor is euident in euery beleuer in Christ. Also whersoeuer is fayth and beleif into christ to haue suffered for hir synnes, there is remyssion of synnes, here is faythe fyrste of all into Chryste: wherefore here is remission by youre owne graunte by only faith whyche is your fyrste condycyon. For as thou beleueste accordynge to my promyse (sayth chryste) so commeth it to the, but thou beleuest in me to haue suffred for thy synnes as I haue euer promysed, ergo it muste nedes so come vnto the thus beleuinge. Nowe if ye geue vs forth any mo of youre condycyons after

thys

thys sayth the iustyfyenge, whyche is your fyrste condicion, so come they al to late to iustyfy, for the faythfull is nowe alredy iustified by onelye faith ere your other condicios cā be made redy or fulfylled. Then ye aske me a question wakyng, because I sayd ye dreamed an externe knowledge. In dede I then dreamed ye wēt aboute such a thinge. And now I haue my dreme: for that ye say, faith is knowē by fayth: And then ye coupled youre newe found faith (as I said) to an externe knoweledge of your outwarde condicio, so ỹ now by your ownewise deductio we be comē into this youre fynne narowe isslew. Faith is knowē by faith, for these be yourwords. The fulfilling of ỹ cōdicio requireth first knowledge: your cōdicion ye say, is faith. the fulfilling of faithe is to beleue in christ: Then is this ỹ playne sence. To beleue in christ, faith into hī is first required, thē ye adde, which knowlege we haue by faith: Now is this yor sayēg to resolue it into plain

speche. The remission of our sinnes
by christes passion, hath first faith
into christe. This beleife into christe
diminisheth not the forgeuenes o
our sinnes. Then ye say, they that
wil enioye their forgeuenes must
beleue in christe. To beleue in chryst
requireth faith, which faith is know
by faith. And thus by derkening the
trwe iustificacion with your vayn
termes haue ye brought vs in, two
faithes, one to be knowne by the to-
there. Nowe yf it shulde be asked:
wherby knowe you your first faith:
Ye must seke vs out a nother forme
faith therby to know it, and so be w
lyke to fall into infinite faythes.
And here let vs sette togither all
your skatered sayinges folowing
to wchinge this knowlege of faithe
by your firste faith. First, ye saye, by
faith is all our certain knowlege o
gods wyl and pleasure, And here
wolde be knowen, by whyche faith, ye
meane, is al this knowlege, by you

The bys-
shops two
faithes.

folio. xviii.
and .xix.

former faithoz by your latter layth. For ye saíd, faith is knowē by faith. And thē ye say. That Barnes & you came to this. that we must haue faith first of al to know what we shuld beleue. And here ye tugled ageyn w hi in dede, whiche I espiyd before in your two faithes by one to know the tother. For I sawe it before howe pziuely ye went about to bzinge vs into the popes faith, & your popisshe beleue to be extolled aboue christis faith. For the thinge that we shulde beleue is the wozd of god in the old & new testament perfitly conteined: vnto the which wozd redde oz herde of siche as god hath ozdeined to be saued, faith is geuen to beleue it and to know god the father in chziste, to cleaue to it and lyue thera fter. But you, and youre holy father anticryst of Rome haue dzeamed & decreed vs another former faith which ye here cal your faith firste of all, to knowe whether the bible and the holy scri-

The popes faith.

Acte. xiii.

Faith firste of all.

ptures wryten by the holy goste and
withe the finger of god, spoken out
of goddis mouthe be the worde of
god or noo: as thoughe ye wolde wt
the serpente the deuil deceiuinge
Eue, call it into doute whether we
must & shuld beleue the holy scrip-
tures or no, except ye had so admited
it, so to make the holy gost and the
spirit of trewth euen god him self a
lyer. and to doute whether our faith
geuen vs of god fully and fermely
perswading vs thē to be gods very
word be the trew crysten faith or not
And thus bringe ye the vnlerned
simple & all that yet beleue in your
popishe doctryne into doute of all y
is writen in the holy byble: as whe-
ther God created heuen and erthe,
and cryste be the sonne of god made
man, borne of the virgin and haue re
demed vs wt his death and resurrec-
tion. &c. Into this dampnable douti
when ye haue by your deuilly she doc
trine brought your disciples, then to
be de-

be delyuered thetoute, ye haue vsur-
ped an autozitie aboue & ouer gods
wozde by bzingingein this your foz-
mer faithe to knowe what we muste
beleue, which your first faithe is ioy-
ned and staied vpon youre fathers
holy decrees as ye well wete it. No
man so hardy to beleue oz to tereitue
the scriptures as gods wozde onlesse
he with ỹ court, church (I should say)
of Rome had graunted admitted per-
mitted and delyuered them to vs as
to be the catholike scripture. No ne
any man so hardy otherwise to vn-
derstād oz beleue thē, then as this an
tichzistes of Rome and you his by-
shoppes by your falsely vsurped po-
wer haue falsely expouned and in-
terpzeted the. So that this your first
faith of al (as ye tal it) is plainly pla-
ced vpon & cozrelatiue to the popes
holy decrees. And you folowig your
holy fathers steppes by your tiran-
nous cōpulsiō w̄ fiet vsurping the
same autozite aboue god, & ouer his

compell vs yet so to beleue it as ye falsely expowne it in this your detestable derke declaracion & in your other false bokis. whose arrogant exaltacion a boue god & his holy word Daniell & Paul so lyuely describe, and at laste affirme you to be slayne withe ye same breath of gods mouth whose course ye tõtende so mightely this daye to stoppe and to suppresse. And euen this is your popishe drift with your derke termed effect condicion and dowblinge with our onely simple plain faith to place the popis faith firste of all, therby to knowe christis faithe, euen anticryst euer contrarye to Christe to his faithe and to his word, to bringe vs in to the knowlege of christe and beleife of his gospell. which is an euident profe that ye stand yet vpon his syde to bringe him in againe vpon his firste faith of all, as (your bokes declare you) writen for his parte and doctryne, agenst the popis enemies. I knowe

haracterizi-
g and vn-
erstanding
f the scrip-
ure must de
ende vpon
he pope &
Gardiners
en s mouth

To be con-
ldered with
the popes
ffendes and
o wryte as
gainst hys e-
nemies, is a
ngerwd toke
f a papiste.

knowe it reported of diuerse papi-
stes, that the pope is more be holden
to you for so defendinge him withe
your penne agenste his aduersaries
then to any other of his cardinals
and bishops. And therfore ye may be
glad of so high commendacions &
prayse and so good a reporte of the
popes frendis. But we ỹ be chrysten
men vnder our moste noble kinge &
haue renounced the pope with his
false first faith and falser doctryne,
wil not admitte this your popishe
assercion. That we muste haue this
his firste faith of all to knowe what
we shuld beleue. For we knowe it by
our vndouted assewered faith which
is the knowlege of gods mercye to-
warde vs in christe geuen vs of god
that ỹ holy byble is his vndowted
euerlastinge worde, and constantly
we beleue all that is contayned ther
in when we read or heare it, althou-
ghe your holy fathers autoritie had
neuer so affirmed ne admitted it.

t.17.
om.10.

For by ꝑ woꝛd of faith, aspaul calleth it, faith is geue vs, & not by ꝑ false decrees of antichꝛist. And our faith stayed vpon gods holy woꝛd is the selfe same knowlege of god in chriſte. Ioh.17. Sat.51. Hilof.2 an confirminge the same, 1. Ioan. v. sainge we be certainelye perswaded that the sonne of god is comme & hath geuen vs mynde to know him, which is the trueth and we are in ꝑ truthe. At laſte, ſith the ſcriptures be ꝑ thing whiche we ſhuld beleue, and your firſt faith of all, muſt go before the knoweledge of the ſcriptures, to be beleued, ſo muſt your firſt faith be ioyned to, and ſuſtained, not vpō the ſcriptures, and woꝛde of god, but vpon mans woꝛde. But euery man is alyer, both your holy father, and you ſ, ergo your firſt faith of al muſt nede ſtande vpon and be ſtayed with lyes.

the byſ. Thei. I aſked doctour Barnes if a gentil felte h m ſelfe moued to go heare a preching or read ſome part of ſcripture, whether wolde ye call it well done of him ſo

to do, or were it sinne because it were be-
fore fayth seing faith is of hearynge. And
he saide it was good, &c.

Joye.

It is good as the heithen philo-
sophers call their ciuil morall vet-
tewes good and the popes scole bo-
na ex, or in genere or moraliter & not
ex fide is a good haithen dede. But
seinge we be entred into the Christen
religion grounded vpon fayth iusti-
fyenge. I aunswer that he beyng (as
ye say) a gentyle, whiche is an idola-
ter not yet beleuinge in christe, his
goinge, his hearinge or readynge is
naught and sinne before god, though
it apere good before men, for the tre
is yet euyll, and vnto the vnpure &
synful, saith Paule, nothig is cleane
for his herte is not yet purified by
faythe. Wherfore as Paule saythe,
what is not of faith is synne.
But because ye saye he is moued.
I muste aske you farther, whether
thys mocyon telleth hym that hys
haythen gentylysshe relygyon is

false and dampnable, and the chri-
sten religion to be the true waye to
his saluacyon in Chryste which mo-
tion now thus conceiued by the hi-
pocryte of fayth, I say, this man, goethe
forth to heare the worde for the con-
firmation of his faith into chryste to
be encreased and more knowelege
of the same to be augmented, thir-
sting his saluacion, as did Cornelí-
us the centurió, which had his faith
iustifienge him, ere he went forth to
heare peters sermó. And as for your
vayne replicacion of no graunt, that
heithen good dedes iustifye before
faith whiche commeth of hearinge, it
is not worth a podyng. For because
Barnes graunted the gentiles dede
to be good whiche had not yet herde
the word, therfore ye conclude to ha-
stely, ergo, men be iustified before
faithe, for thoughe youre gentiles
dede be one of your good dedes, yet
it iustifieth not, ye aske how he should
haue faith before he heareth the
ser-

sermō, sith fayth cōmeth of hearinge for Barnes (ye say) had graunted, in that mocion he was iustified. Youre argument therfore is naught worth for ye must learne by christes wordes, that as there be two maner of wordes, that is to saye, the inwarde, and exterior worde, so are there two maner of hearinges, For faith commeth not onely of the outwarde hearinge of the sowne that smyteth the exteriour eares, but especially out of the hearing of the interne word that perfethe the herte by the secrete instincte and mocion of the spirite regenerynge the faythfull. Of whiche interne hearynge the scripture speaketh sayenge. Audiam quid loquatur in me dominus deus. I shal heare what thynge the lorde god pleasethe hym to speake in me. And christ saith all that haue herde and be learned of the father, they come to me, and we be al taught of god, of ỹ which eares and interne hearinge, Christe when

he

he had taught certaine lessons spirit-
tually to be vnderstanden out of his
allegorike speches: he cried loude,
who so hath eares to heare lette him
heare. Of this interne word of faith
speaketh Paule saienge. Nighe in
Rom.10. thyne harte is the worde of faith, and
also in many other places.
And because they nether mynde to do any
The byl, good deedes.
(Joye. None of your gentile iewyshe
good deades.)
They wolde perswade to the worlde that
wetau do no maner of good dedes till we
haue no nede of them. (Joye. As thou
ghe a iustified man were not bou-
nde obedient to gods precepts, lo)
for our saluacion, That is to saye, till we
be iustified and clerely in gods perfit fa-
uour, & assured by our owne belefe of life e-
uerlasting. And as though we should say to
god geue me my wages afore hand, & make
me sewer that I shal haue heuen and then
Joye. I promise the I will forgeue my neighbours
Oh blasphemy, pernycyously per-
uertyng christes holy worde & doc-
trine, oh wicked lye most impudente
for neuer find ye these blasphemous
lyes

yes in myne ne in any other christen
writers bokes, we exhorte you to moo
good workes in one lefe of oure bo-
kes, then ye be able to do all the day-
es of your lyfe. And euen this is a
good dede, with goddes almyghtye
worde to confute youre popishe doc-
trine: wherwith ye wolde yet mayn-
taine the pope, and bringe him in a-
gaine at your daye so sore longed for.
It is a good dede to stande on gods
part with his word to resist such an-
tichristes with all your impes. For
all oure bokes, if ye wolde suffer thē
to be sene, perswade, and exhorte the
readers to such good workes as god
commaundeth, and disswade and de-
hort al men from youre dampnable
superstitious workes, rites, and tra
dicions of lyeng men. we with christ
laye firste the foundacion stone, euen
Christ him self in our ferme and con-
stante faithe. But you peruertinge
goddes order in doctrine sette youre
workes, yea and that Heathen

infidele

infidele iewysh workes, before faith
If a iewe or a turke shulde come to
your scole, wolde ye first teache hym
your good workes and popish cere-
monies before the true beleue vnto
god thorow christ and baptize hym
ere he beleue? The Iewes and Tur-
kes do such good ciuyle workes be-
fore men as ye teache men to be iusti
fied thereby. They praye, they fast
geue almose, heare and rede the scrip
tures, pay their dettes, bye and sell,
and make their wares truely and iu
stely, kepe matrimonye, whiche they
do not without the common helpe
and grace of god, and yet be thei not
iustified by them before god, but be-
fore men after youre iustificacion wi-
out and before faithe. But we which
haue professed the christen religion,
grounded vpon faith in Christ, teache
the good workes which be the frutes
of the spirite of faith, and not youre
phari saik righteousemakynge, ne
your iewishe iustification. For what

hath

hath belial with Christ & the derke-
nes to do with the lyght? The tree
muste be firste good, ere it bryngeth
forth good frute.

And so if beleif be requited before iustifi-
cacion, there ariseth then a merueilous per-
plexite, how I shulde worke well? worke
of beleife, before I am iustified. But as we
saye, my synnes be forgeven because I be-
leue, so because my synnes were forgeuen
I dyd beleue.

The dyf,

Ioye.

Go to, and skoffe and deride God
and his holy worde whiles the lorde
that sitteth in heauen laugheth you
to skorne, and shall at last smyte you
sodenly with his perney scepter, decla
ring your arrogante ignorraunce in
that ye here affirme the worke of be-
leife to be mans worke, when christe
and Paule telleth it you, if ye had e-
uer learned so farre. That hoc est o-
pus dei (& non hominis) ut credatis,
&c. This is the worke of god and
not of man, to beleue in him whome
god hath sente. Neyther for the de-
fence of anye errour, as ye falsely re-

Ioan.vi.

porte

repoꝛte vs, do we enter into so harde a matter of gods pꝛiuey counsell, as ye call pꝛedestinacion and make it the immediate cause of oure saluacion, as your selfe blyndely stomble in to it, no occasion geuen you, but to declare onely your ignoꝛaunce, as ye saye, lest any other, espienge it in dede shuld iustely pꝛeuent you with the same stꝛype. Foꝛ we say wt Paul That god hath chosen vs in chꝛiste accoꝛdinge to his gracyouse good wyll and pleasure and not foꝛ oure merites, befoꝛe to woꝛlde, was made But wherefoꝛe to do what we lyste? as reasoneth the foꝛloꝛne saieg: If I be pꝛedestined to be saued, so shall I be saued do I neuer so euel, god foꝛbyd. but we be pꝛedestined saith paul to this ende that we shulde here be faithfull holye and blameles befoꝛe god by loue. which hath pꝛedestined vs to be his sonnes by adoꝛpcion thꝛo towe Jesus Chriſte. &c. that the glo ꝛye of his grace shoulde be pꝛaised.

Ephe. 1 2.

Ephe. 1.

Ephe. 2.

And

And that we be created of god in crist Jesu to do good workes prepared of god, and not of oure selues, that we shulde here walke in them ere we obtaine that promised saluacion. And that we be after our election and predestinacion called to be regenered of the spirite by faith, whiche spirite of faith in Christ certifieth vs of oure eleccion, hauynge nowe the pledge and erneste of the spirite, euen Christ hym selfe geuen vs, testifieng to our spirites, ỹ he hath chosē vs to be his. This assewraunce in faith is taught vs euery where in scripture by gods promises, sealed both with the interne obsignacion of the spirite of faith and also with the visible seales of his sacramentes testifienge to vs his beneuolence towarde vs in christ both by baptisme and his holy supper.

Ephe: 2

2. Cor. 1. Ephe. 1. Rome. 8.

And dare you then so arrogātly saye against this holy assiewerd certaintie & obsignation of the spirite in the promises of GOD receiued in the moost certytude of oure

faythe

faith, and be so bolde as to impugne this ferme assewrance and pet swasyon of ȳ spirit of fayth, to persuade any man (as ye do) to dubitacion ignorance vnbeleif & to doute of gods holy promised election and his predestinacion in christe wyl ye saye agēst this. That ȳ faithefull be saued by predestinacion and their election in christe whom god hath predestined and chosen they shalbe saued, for god repenteth him not of his election, but it must necessarelye and immutably come so to passe in his elect accordinge to his ferme purposed decre in his euerlasting immutable prouidence, so that it lyeth in no mannes hande to resiste his wyll ne to take any of his chosen from hym. And therfore whiles we that beleue to be predestined and chosen in christe, thus serche and treate the knowledge of oure predestinacion in christe, and not in goddes secret counsayle, ne of oure saluacion in Christ, I say, with-

Our predestinacion election sought and founde in christ onely

the

the limites of goddes expresse wyll & worde, there is no such perill therin, ne is it so harde a mater as ye make it, but ioyouse, swete and counfortable to euery faithful humble cristian But if ye leaue ȳ light and the waye of hys worde, and will serche, treate, and measure it with your owne fond reason and curiositie of your witte (as ye here do) then be ye worthely caste vp of god into your owne forlorne sence and ignorauncē, strayed awaye into labyrinths inextricable into your owne confusion, compelled to peruerte and to falsefye the scriptures wresting them to seme to agre and to serue your ignorante reason for feare (as ye saye) of your mere necessitie all thinges to be done, dreamed out of your owne feble brayne which cannot in the scriptures see wyth saynt Austen, the necessyte in ȳ wyll of god predestenynge to stande with the free wyl of the predestined, to do good. And againe with the ne-

ceſſitie of reprobacion in gods wil to ſtande the libertie into euyl in the reprobated, ſo that his dampnacion be imputed vnto hym ſelfe, for his owne voluntary faulte. Nether can ye ſee howe this neceſſitie is no compulſion, ne conſtrained neceſſitie but a voluntary neceſſitie. God wil haue mercye of whom he lyſt, and harden whom it lyketh him. The cauſe inſcrutable of his diuine ſecrete will is worthely hidden from vs, ſo profounde are his iudgementes that mannes reaſon cannot attaine to the and yet will your fonde witte be redy to accuſe god of vnrightwiſenes, oneles he geue you a reaſon to your mynd, and a rekening why (ſith all things depende of your mere neceſſitie and of the ſecrete godly iuſte wyll) he ſhulde dampne any mane

A voluntary neceſſitie.

As thoughe the potter were bounde to geue a rekenynge to his claye, wherefore he hath not made all his ves-

selis therof a lyke in honoure. And as thoughe gods depe inscrutable iugementes and wyll, must be measured with your hyghe witte.

Oh mysserable man, that thou art (sayth Paule) whiche darest replye reason with, and incuse thy maker on this maner: as thoughe God were bounde to attemper the magnitude of his secrete wozkes to thy rude capacitie. Are his diuine wozkes peruerse because they be hid to thy sinfull reason and carnall witte? Be we therfoze content with this answer of God, to the murmures in his vyneyarde. It is my wyll, It is my pleasure thus to do wyth my nowȝe, and thus to vse my creatures to my glozye. It is god that hathe made all thinges foz him selfe, and foz his owne wil, euen the wiked vnto an euel day. And hardined pharaos hert wozthely, and yet is he not

Mat. 20.

Prouer. 16.

therfore thauthor of euil as mans fõd
reasõ gathereth therof. ¶ For we know
Psal.lxxvi. that as the fote pathes of the lorde
lye in the seas, and his foote steppes
be not sene, euen so lye his worckes in
al thinges euen in the wicked for-
lorne, and be not sene to mans rea-
son, which at his godlye pleasure so
disposeth and ordeineth ỹ secret depe
iugementes of his vnsercheable wyl
by his godly prouidence in all men,
that as it perteineth to his wisedom
to forsee all thinges to come, so be-
longeth it to his power to rule and
moderate all thinges with his al-
myghtie presente forthe stretched
hande. Senharib was a wicked hei-
then kynge, and yet God vsed the
Esay.x. same (hym selfe not knowinge it)
to be hys instrumente to scourge his
people, the kynge hym selfe enten-
dynge nothynge els then ambicion
cruelty, and myscheife, . Here didde
neyther the kynge ne hys people the
Iewes

the Jewes in this worke of god espy his tote steppes, much lesse in his pre destinacion and reprobation, for yt they had sene them, blynde reason wolde haue anone concluded, God to be ỹ autor of euyl, or els not haue iustely punished the kinge, seinge he did but gods wyll and his message. Let god therefore as Jsaye saythe worke straunge workes vnknowen to vs to worke his owne, as he did when he sprange forth in the mount Perazim, and declared his fury in ỹ vale of Gibeon. All that is before writen of this mater, it is writen saith Paule for our doctrine to haue counfort by the scriptures and hope thereby of our saluacion, and not to feare vs from the holsome study and meditacion therof, ne to bring vs into any perplex dout of oure electiõ & predestinaciõ i chrisi, as your proces appereth after ye lefte Pauls wordes and fell into your owne reasonynge

Jsay. xxviii

Rom, xv

« nynge therin, callinge the wordes of
« the holy ghost, idle reasonynges, and
« wrappinge them in vnreuerently,
« with the idle saings and reasonings
« of the grekes (as ye terme them)
« bryngynge in your absolute mere ne
« cessite, and mans lyke, death, maners
« behauioure. &c. and euery thinge to
« be fixed (ye saye bothe in skoffe and
« derision) of God, and fastened in
« hys place appoynted, wyth nayles,
« ryuetted and clenched with mere
« necessitie. &c. By suche blasphe-
mouse skornefull speche and wry-
tynge of the mere necessitie of gods
eternall moste myghty immutable
wyll, wysedome and power, effectu-
ously to perfourme his diuine de-
creed operations and actions, vna-
ble to be resisted, ye openlye declare
your selfe to be not so perfytly myn-
ded as ye oughte to be thus vnre-
uerently wythoute feare, to wryte
vpon your creatore. Of whiche ma-
ner men of so depraued and corrupte
mind

mynde, Dauyd speketh saying The
skoffinge fole saith in his herte, that
god is not god. Then ye reherce ma
ny that may be made obiections a=
gainst you of gods infallible fore=
knowlege and necessarily decreed
will and prouidence and predestina
cion, but with all the coloured reth=
orike ye haue ye cannot assoyle one of
them. And as for fre libertie to do
good, no man hath it, til the spirite
of libertie, thorow christ, hathe taken
awaye his bonde libertie (if suche
one may be called fre liberty) to sinne
and made in him a free lybertie to do
good as the scripture and Austen e=
uery where declareth it. And again,
That the necessite vnable to be chan
ged in gods decreed will, necessiteth
no man by coaction to synne but it
is the voluntary necessitie of mans
corrupte nature that driueth him to
synne in whiche corrupte nature ye
shuld yf ye were lerned, & not i gods
ecret wil seke mās necessite to sin. so

Psal.13. 52,14.

that God is no autor of sinne (whiche be farre from all christen mens thoughtis) but iust and holy in all his workes, & blesed pharaous worthely deserued voluntary induracio vnto his owne glory. He tempted Job, and Satan temptid the same, here is one and the same action, but of vnlyke entēts willes & endis, For god tempted, him to proue his pacience, to exercise his faith hope & loue and to set him vp an example of pacience before all afflicted faithful men, But Satan tempted him to bringe him into blasphemouse murmurings ayenst god by impaciēcy, & so to despayer and to dampnacion. The scripture saithe that the father delyuered vp his owne sonne to be crucifyed for vs, & christ delyuered vp him selfe into their handis. And Judas and ȳ byshops delyured him vp into his crucifiers handis, But god did it for his glorye and our redempcio Judas & the hygh preistis

did

did it of auarice enuye and malice. So that the diuersite of the endis, maner, willis, entent and the affectis of the doers in the same accio, make it good to one and euill to a nother, Ye prouoke me muche to digresse & to contende with you in the mater of predestinacion and fre libertie, therby craftely to call me into a new feld from our proposed cause of iustificacion, as thoughe ether ye were wery of, or mistrusted your false part therin. And especially in this place. Antequam Abraham fieret, Ego Sum. In whiche text, ye playe and daley before tyme, aftir tyme, aboue tyme, yea and out of tyme to, asking me whether (before) signifieth tyme or no tyme, wherof ye saye my playn scolers can no skill. (And I dare sai, nomore can you) For in this texte ye tomble in your tences present and paste, done, vndone, or in doing, placinge y present tence, in god before the pretertence in man, as thoughe,

Sum, in that place, ego sum, were a verbe substantiue, and not the essen-ciall name of god to Moses. Exo. iii. that he shulde tell his people his name to be this worde, sum, when he was bode to saye. sum misit me ad uos. that is to say, Jehouah, he that hath his beinge of him selfe, and all creatures their being of him hath sēt me to you. For god is not measured ne tenced with tyme, ye shulde haue conferred the text and ye shuld haue sene that christes mynde was firste to declare him selfe to the Jewes to be very man in that he tolde them, Abraham desyred to see his daye, that was of hys incarnacyon, and then in the ende of the chapter he declared him selfe to be verye God nampnge hym selfe by his essency-all name expressed to them in Exo-do, where he sayd, ego sum qui sum Wherfore is but as colde a speche as to saye, I man is a man.

except

excepte the sharpe demonstra-
tion called emphasis be intended
vpon the later, Sum, in an higher
sharper and harder accent. So that
if that name ineffable might be ex-
pressed, as it cannot be of man, yet to
pointe vs vnto it as it were a farrof,
the lerned in the tongues insinuat it
by this latyn nowne, exisio existonis
as one might saye, I am that essen-
tiall beinge as I said before. So
that ye haue declared your igno-
rance in dede to take gods essenciall
ineffable name, for the verbe Sum
es fui, a verbe of the present tence:
makinge no difference betwixt the
first Sum and the last, in this sen-
tence. Ego sum, qui sum. For ye may
tyme and tence the first Sum, but so
canne ye not the later Sum. whiche
god vsed when he bode Moses tell
them, Sum, hathe sent me vnto you,
and Chryste vsed the same his essen-
tiall name, here vnto the Jewes,

in

in this texte Antequam Abraham nascerctur ego sum. Before abrahã was borne I had my beinge of my selfe and al creaturs their beinge by me. This is the trwe englishinge ther of as we maye wours to skãt a spech declare it. And therfore saith Austen. Appende verba, & agnosce mysterium &c. Antequam Abrahã fieret. Intellige fieret ad humanam naturam. Sum, vero ad diuinam pertinere substantiam. way these words and aknowlege the mystery. Before Abraham was made, vnderstande thou, this worde (was made) to pertayne to his humane nature. But ỹ worde (Sum) to pertaine to the diuyne substance. But it wold aske to greate a boke to refute all your errours and ignorances in this pese and in other of your boke, and therfore I towche but some of them, and haste me ayen to your sainge in your xlviii. lefe folowinge cõcerninge our firste propoled mater of iustificaciõ,

I con-

A controuerſie there is, howe god worketh this iuſtificacion in man, whether to iuſtifye he giueth him one gifte of faith or two giftes of faith and charitie. And in this cõtrouerſie one thig is very peruerſe, that theſe which ſaye that god iuſtifiethe man with one gift of faith onelye, will be ſene more to extoll god in his fauour vnto man then they that ſaye god geueth thre giftes in the iuſtificatiõ. The byſ.

I ſaye with Chriſte, ſainte Paule and with all the olde holy doctours that god to iuſtifye man geueth but onely the one gifte of faith beleuing into Chriſte vnto the onely accion of his iuſtificatiõ, albeit there be three giftes in the man iuſtified, as faithe, hope, and loue, not idle waiters to be ſette a worke, as ye raile and ieſte of goddes holy giftes. Neither Paule taught of god, bringing but the one gifte of faith, excludynge all the other from the acte of iuſtificacion, doth peruerſely (as ye ſaye) in extollynge god therby when he bryngeth in Abraham onely by faith iuſtified and therfore to geue all the glory vnto god. Rom. iiii. and likewiſe of eue- Ioye.

ry

ry man by faith onely iustified and not of workes. Ephe. ii. howesoeuer it lyketh you to skof it oute, I know of howe fonde a dreame and false a grounde ye argewe agaynst me and maister Bucer to proue your charite to be concurrante with faith in the act of iustification, or els (as ye full wisely saye) charitie to stand by ydle tyll she be sette a worke. For ye haue dreamed it with frier Dunce, that there is a materiall shaples faith and a formall fashioned faith. And that your materiall faith must stand idle, as ye leste of Charite, & canne do nothinge without hir shape and formalitie, whereby she is formed and shaped into accion formed with charite. By whiche fonde dreame ye wolde make (I say) your shapeles faith to stand idle tyll youre colde charitie had set hir a worke. A goodly godly frierly dreame lo. But the scripture teacheth vs that faith in hir owne essenciall selfe and consideration is

Gardiners faithe formed, and vnformed shapt and shaples.

as

as actual, effectuouse, and as formal
ly fashioned as is charite in hir esen
cial selfe. For the syngle spirituall
giftes of god admitte no suche phi=
sicke composition as ye dreame. And
as effectually as charitie loueth god
knowen firste by faythe in Chryste.
so effectually and as formally wor=
keth onely faythe firste hir proper
accions, as to beleue in god appre=
hendinge his premises in christ, and
there is no idlenes in eyther of the
gyftes, for as God geueth none of
your materiall shaples giftes, so ge=
ueth he no idle giftes, as ye blas=
pheme hym and his giftes, we teache
therfore with gods word, faith hope
and charitie, to be essencyally disti=
ncte, but not diuided in sondry: And
we knowe, and teache it, that faythe
in her selfe hathe hir owne proper
formal accions as to purifie hertes,
to certyfye the soule of hyr forgeue=
nes in CHRISTE, faythe.
knoweth god in Christ, faith setteth
the

ꝑ conſcience at reſte, faith apprehen-
deth the fre promiſes in chriſt, faithe
ſeethe god and thinges inuiſible,
faith pleaſeth god, faith goeth vnto
god with many mo hir owne pecul-
ar workes expreſſed. Heb. xi. Faithe
declareth hyr ſelfe effectuouſelye by
the workes of charitie of hope of pa-
cience, almoſe. ꝛc. But by whiche of
al theſe hir proper workes doth faith
iuſtifye verely the ſcripture ſaith by
hir beleuinge in god thorowe chriſte
Jeſu, hym to be geuen hyr, to haue
ſuffred and ſatiſfied for hir ſinnes,
made of god the father hir righte-
wiſenes, holynes, wiſedome and re-
dempcion. By this onely act of faith
is man iuſtified before ſhe declareth
hir ſelfe by hir workes of loue, for
the thinge loued muſte be firſte kno-
wen by faith. Faith iuſtifieth in that
ſhe worketh by beleife into chriſt cer
tifieng and inducyng vs into the cō
munion, and doing Chriſtes ry ght-
wyſnes vppon vs to be oure owne

by whiche
worke faith
iuſtifieth.

veſture

beſture comon to him and to vs co-
uertinge vs thus beleuinge in him: Gene. 27.
as it was wel fygured in Jacob co-
uered with hys elder brothers clo-
thes and beſtures ſo well ſauoringe
in his fathers noſe wherupon he re-
ceiued his bleſſinge in that bleſſed
lead contrary to the curſe and male-
diction.

This word onely faith hath and doth The dyf.
maintaine mythe bablinge when ye ioyne
it to faith ſayenge, onely faith iuſtifyeth,
& defendinge ỳ, ye trouble the people. &c.

It mainteineth the more bablyng Ioye.
and gendereth the mo errours by
your popiſhe Antichriſten doctryne
teaching with other heritiques that
faithe and workes together muſt iu
ſtifie, It is your popiſhe Pelagians
bablynge, for your workes, dāpning
chriſte and ſaint Paule in the places
I alleged againſt you, and ye haue
not yet ſoluted them, ye accuſe of ſich
bablynge Auſten, Ambroſe, Hierom,
Vulgarye, Chriſoſtom, Hugh Car-
dinall, Eraſmus, ſo ofte in his lear-

ded a godly worke of his Paraphra-
se vpon ȳ new e testament with many
mo bothe godly and learned men af-
firmynge onely faith to iustifye.
Reade Origene (and ye lyste) vppon
this place. Arbitramur hominem fi-
de iustificari. &c. and call hym and
the other reherced, mainteiners of
muche bablynge. If to saye onelye
faith iustifyeth mainteyneth so
muche bablynge, as ye bable and bla-
ster for your synfull workes, so haue
all these said great learned and holy
men interpretinge the scriptures
done muche hurt and troubled their
readers. It is no meruayle ye bable
so boldely, and impugne so blyndlye
this verite of faith onely iustifyeng,
for ye neuer knewe what this faith
is. It is neither your acquisite ne
your formed ne vnformed faith, ne-
ther your assentynge historik faythe,
neither your explicite ne implicite
faith, neither your fained ne deade
faith,

faith, neither the diuellis faith, nor yet your firste faythe of all, that we ioyne with the exclusyue, onely, but it is the lyuely iustifienge faithe, e= uen the fetme assiewred knowledge of gods beneuolence towarde vs, whiche grounded vppon the veritie of the free promyse in Christ, is both reueled to oure myndes, and presen= ted into our hertis by the holy gost. And therefore are these wordes, Iu= stitia iustificatio and iustificari often tymes ioyned to faithe onely, and neuer to Charitie ne to workes to iustifye before God, Paule vsynge in expresse wordes these exclusiues. Absq; operibus and sine operibus legis, gratis nisi. &c. That is freelye withoute the workes of the lawe.

Faith iustifi= fyinge.

And where the Iewe (as nowe do you) for his iustifycatyon ob= iectreth his workes. Paule tel= leth hym playnelye. Thy gloriacy= on in thy workes is excluded by

tom. 3.

by the auctoritie of faith. And to exclude all other accions, and merits of workes, he addeth. Gratis per gratiam per fidem. that is freely thorowe faith. And Christe biddeth him beleue onely, and thou shalte haue thy desier: Also Paule expresseth it with

Gal. 2. this exclusiue, nisi, affirminge, we knowe it, man not to be iustified of the workes of the lawe but by faith,

Luke. 18. which lyke speache Christe vseth by the same exclusiue, nisi, to proue only God to be good, sainge. Nemo bonus nisi unus, Nempe deus. There is none good but one, that is god, as muche to saye as christe him selfe expresseth it, there is none good nisi solus deus, but only god. For the same power hath, nisi, to exclude in negatiue propositions, as haue Solum & tantum in affirmatiues.

They trouble the people with a fyne distinction of offices, sayeng that in iusti-

The byl. fication of man, it is the onelye office of faythe to iustifye. And charite and hope

there

there waytyng without office whiles the man be iustified.

Here ye playe sir Thomas Wozis parte, whyche when he was suboz= ned of you the spiritualtie to wryte agaynst the truthe, and coulde not solute the scriptures ne argumentes layde agaynste hym, then he skoffed and iested them out. Better learned men then you call the actes of fayth and charite, offices, ne a moze pzoper terme can there be geuen them, if ye lyst to se what officium is, and wher= of it commeth, mary I meane not of suche offices as ye constitute among your officers, as butlers, cokes. &c. And here because the truth of God, and youre lyes be at so deadly a dis= cozde you hauynge no truthe foz your cause to be defended, ye putte to this shameles lye of me, that I shuld wzite, Charitie and hope there, to waite without office whiles the man be iustified, whiche nether I ne any els but suche as ye be didde

Ioye.

The office of faith. of hope. & of loue

euer saye it. But I say it yet againe to you this which ye shal neuer iustly auoid ne confute, That it is the office acte propertie or nature (call it as ye lyste) of faith onely to apprehende the free promised forgeuenes in christis moste precious innocent bloud. Nether is hope idle. For it is the constant expectacion of those things conceiued by faith oute of the worde of god, which hope shameth vs not. Nether is loue there idle, but is the frute of faithe euen the good affects toward god and beneficence toward our neighbour to fulfil the workes of mercy. For the gifts of the holy goste breke not forth into workes in the same instant thei be sowen into ỹ soul of man, but receiue their nourishment and encreace and be nolesse idle then is the good erthe and the grane sowen lapped therin all that tyme before the grane spiereth & apere aboue ỹ grounde, The holy

holy goost as he geueth no idle but frutefull giftes at their dewe tune, so suffereth he not his giftes to lye idle in his good soyle, although ye haue litle grace to consider & see it, but rather to blaspheme him and his gifts with youre skoffinge idle waiting, hauyng rather respecte to your idle waytyng seruauntes in your skornefull allusion. Thoughe your selfe slepe or winke and se not at al times yet maye ye not saye in suche tymes, that God hath geuen you idle eyes. And for that your superciliouse morositie, is so offended with the terme (office) of fayth, what difference (I praye you) put ye betwixt these two sainges. The eye onely seeth, and it is the onely office therof to see: neyther is there any man so brutysche, as in this speache. It is the onely office expressinge the cause formal, of faith to iustifie, to exclude god the cause efficiente out of his office. For (onely) as Paule teacheth, excludeth the

wozkis of the lawe & not god from the acte of iustificacion as ye cauill to seke euasions, verely if ye were of god, ye wold neuer impugne so manifest verities with siche trifflinge skoffes and cauillacions ne trouble and hynder chrystes chirch to seduce them with these your fonde and false bokis. But ye stande a litle to highe in your owñ conceight, beware ye fall not. Dominus videt et iudicat. Que stat caueat ne cadat. he ỹ stond let him beware he falleth not.

the. bysshop. And so (onely) is nowe shifted from faith to thoficie of faith, And these be thei that accuse other men of darknes.

Nowe herken (good reader) wether this be so derke a shift, Onely ỹ eare heareth, and it is the onely office of the eare to heare. this bishop wolde haue it the office of charite also to iustifie, and I, to exclude charite frō ỹ office, tell him that it is the onely office of faith and not of any other gift to iustifye. & haue constantly confirmed it by scriptures.

But

But the scripture telleth me that who so loueth not remaineth in death. And therfore if the state of a iustified man be lyfe in Christe, which is godly loue hath as well his office in iustification to geue lyfe as faith hath his office to be in knowelege the most certaine grounde and foundacion of it, and hope his office to be placed and established vpon them bothe. The byf.

I denye your longe bablynge vaine and darke argument which is this dreifely in fewe wordes. The office (here be ye compelled to vse this terme office) of charite is to geue life ergo charitie iustifieth. A lyke argument the office of charitie is to be patient, ergo charitie iustifieth. But what and if I denye your antecedence, and proue it by scripture, that faith and not loue is the lyfe of the iustified. Abacuc. ii. The iust man liueth in his faith. For faith hath not this epithete, ut uiua dicatur, that is to be called lyuely except there were lyfe in hit, wherof the iust lyueth. Abacuc. ii. Also Paul sayth. The life which I nowe lyue in my flesche, per fidem Ioye.

fidem uiuo filij dei. I lyue it by the faithe of the sonne of god. And John saith, he that remaineth in loue dwelleth in life, the cause why Abacuck & Paule declareth for that he that remayneth in loue dwelleth in faythe, whiche is the lyke of the iuste, Do to abide in loue, declareth the man to continue in the lyfe of faith. But I argew thus to you, Charite can not loue god onles she first knowe god. but by faith iustifienge god is firste knowne, ergo faith iustifienge is before charite louinge. Wherfore charitie iustifieth not. For the thynge muste be firste knowen ere it be beloued, Then thus, faith iustifienge is before charitie louyng, For the man is iustified in the former accion of faith knowyng & beleuinge in gods mercye thorowe christe. For faith is a lyuelye faith in hir owne proper worke of beleif into christ, ere she worketh by charite. But you wold make charitie egall in accion with faythe, in the worke of iustificacion, whiche

ye

ye shall neuer do with all the popes lawe ne with all his dirtye diuinite, ye haue. And to proue your popishe parte, ye sweate greatly to ioyne like to charitie as though then ye hadde your purpose. And in your. iv. lefe folowinge, ye saye the scripture geueth lyfe to charitie, but ye dare not alledge that scripture: as I haue alledged lyfe to be geuen to faith, ye wold here by adioyning lyfe in charitie, to be coucurrant w faith in iustification (as I perceiue) make faith your materiall shaples dead and an idle faithe, till charitie setteth het a worke geuing to fayth hir forme & lyfe. But this dreame wil not serue you, as I haue tolde you before.

And then ye saye hope muste be placed and establyshed of faith and loue contrary to the hole order and treaty of them thorowout all the scripture, as ye se it distinctly, orderlye, and playnlye in all and in euerye parte and pistle of the Apostles,

and

and in the prophetes, firste of faithe, then of hope, and laste of all of loue, yf you vnderstande them. Then ye prate pertly of your workes before your iustificacion. And I tell you Shew me but any one of your good workes before your iustificacion before god and I shall soone tell you whether it be good or badde, yea and that by the true twich stone of godis holy word that lieth not.

The byſ. Joy violently writeth this text of scriptures, when ye haue done al that I haue commaunded you then say you we be vnprofitable seruauntes. &c, and all to diminiſhe thestimacion of good workes,

Joye. after, Iudolph in vita Christi. This byshop violentlye wresteth this texte with the monkes exposicion of the chartir howse to serue for his and their merits wherevpon thirts and all other monkish howses were founded and buylded till the gospell ouerthrewe them as it shall shortely subuerte your byshoprykes to, as thrises owne exposition of the same texte playnelye declareth

it

it. Your monkish glose is. That be
cause god is riche enough. and want
nothinge, ne nedeth our commoditie
goodis ne profit by our dedis, ther
fore we muste say, we be seruãts vn=
profitable to him. But christ telleth
vs a nother cause, saynge. Say that
ye be seruants vnprofitable, be cause
ye haue done but your abounden
dewty. For what thanke hath that
seruant because he hath done but ỹ
he is commaunded to do? These be
Chrystis wordis to destroye your
merits and superezogacion workis
to merit more then ye nede which
ouerplus ye sel to other men for mo=
ney and londe to be geuẽ to your bi=
shopriks, & abbeis, therfore ye may
be ashamed to render any siche a po=
pische cause cõtrary to christis owne
wordis: ye saye god hath no nede of
our commodite, profit, and seruice,
It is trwthe. & therfore ye serue him
therafter, redier to serue your lustis
the deuil the pope & the world. God

com

cõmãdeth vs & al creatures to serue hi, but after you, nether to pmoue ne to set forth his glorye name & goodnes ne one to profit a nother. Christ
math.v. biddeth vs so to let our lyght shyne before mẽ that thei seinge our good. works might glorifye out father in heuen. And what ye do to the lest of myne, ye do it to me, saith he, so that his pleasure profite and commoditie by our seruice consisteth and remaineth yet still in his chirche and his membets. And as the toleraunces, persecutions, & inurtes, done to his membets he rekeneth them done to himself, as it is to se, collos. i. act. ix. so accepteth he al benefites and worke of mercye and seruice done to his chirche of the poze faithful membres of christ as done and comon to himself. as ye se mat. xxv. For which vtilite and profit done to him in his membets he calleth vs (contrary to your exposicio) profitable & faithful seruants to hi. For he nedeth our seruice

uice in his chirche and mẽbers, and
necessarye it is ẏ all his creatures so
serue him, sith he hathe therfore cre-
ated them to celebrate his gloriouse
name, and geuen them and vs com-
mandement so to do. Albeit god is
omnisufficiente & almighty riche
in himself, yet standinge the creacion
of al thinges in heuen & erth to mini-
ster and serue him accordinge to his
precepte, it is necessary his glory &
goodnes to be spred & celebrated by
their seruice. God nedeth not our
goodes, ergo he nedeth not our ser-
uice. how folowteh your argumente
seinge he hathe created al thinges to
serue him. ye be a riche bishop hau-
tinge of al things enoughe and nede
not your seruants goodes. yet seing
ye haue seruants it is necessary that
thei serue you, al thoughe ye be able
to serue your selfe, wherfore I pray
ye be as good for gods seruice as for
your own, for it standeth & maketh
as miche for his honour to require
our seruice as it dothe for youre

honour to be serued, oreis ye wold peruert the vniuersal ozder of the wozlde, if kinges and magistrates hauinge, seruants shulde haue no nede of their seruice. Ye saye god nedeth no seruice of vs. whē he bid-deth you therfoze, to go into his vyneyarde to plough vp mens har-tes with his wozde therin to be so-wen and planted, & to fede his flock. Tushe, may ye say, god nedeth none of my seruyce by your exposition, foz he is able enoughe to do it him self, my seruice can not pzofite him, and so his seruice and pzecept fozsaken, ye maye go into the popes garden there to playe the gardiner, plante, & sowe his popishe rites, traditions & deuyllishe doctrine still as ye haue done to poyson the simple soules w errours and heresies. To whome it shal be sayde at laste. O euel and vn pzofitable seruaunt. &c. take him a-ways and his handes and fete boun den, cast him into exterioz derkenes,

where

where is wepyng and gnaſshinge of tethe. Then ye ſaye. Godsſeruice is profitable to vs, but if ye did beleue your owne ſaieng, ye wold ſerue him erneſtlier then ye do, and ſeke that profite in his ſeruice with the perell of your lyfe, as didde Chriſt and his apoſtles with their true ſucceſſours, forſaking all that they had to folow hym in his ſeruyce of faythfull and free preachinge his goſpel. Paule in his vocation euer ſought the profit of the other to be ſaued with the great paines, preſonmentes, and perel of his owne lyfe, ſo that he ſaid it were more profit for him ſelfe to be with Chriſte then here ſtil. Where ye ſe that Chriſtes ſeruauntes, ſerue not for their own profit, as ye ſaye in youre falſe expoſition, but for other mens profyt, for charitie ſeketh not her owne but other mens profyt. Then ye ſaye, the ſtate of mens ſeruauntes is to do their maſters profyt, and not their own. But I thinke

euery good faithfull seruaunt to re-
ke his maisters profit to be his own
and so shulde ye teache them if ye will
haue good seruantes. Let vs se whe-
xx. Vill. ther this seruaunt in the parable be-
inge all the daye in the felde, doinge
his maisters profytte, contrarye to
your exposition, didde not also his
owne? Had he not all his liuinge of
his maister? whiche was no smal pro
mat. xix. fit to him selfe. Then ye bring in for
your tother seruaunt that profitethe
hym selfe and not his maister christ,
this text. Si uis ad uitam ingredi ser-
ua mandata. If thou wilt enter into
lyfe kepe the commaundementes,
as thoughe he keping the cominaun
dementes shulde haue therfore de-
serued heauen. And then as Paule
saythe, Christ hadde dyed in vayne
for that seruaunt. But ye knowe to
what seruaunte Christe spake thos
wordes, euen to the yonge ryche la-
wier and phariſates scoler, taughte
of them to go to heauen, by doinge
good

good dedes & not by faith in chriſte. The perſon of the ſpeaker, and hys queſtion induced Chriſte, ſo to temper his aunſwere to his mynde. For this lawier was ſo ſene & noſeled in the law & wozkes that he was (as ye be) perſuaded by the phariſais to go to heauen by his owne doinge and not by chriſtes ſuffringe: and thus went he forth blyndened with the cõfidence of wozkes. Nowe (I praye ye) what profit gote this your ponge phariſaicall ſcoler, who ye ſay ſo profited him ſelfe and not his maiſter by his ſeruice & althoughe he ſayde he hadde kept all the reherced commandementes from his youth, he had no profite by that ſeruice, as ye ſaye, he had, for euen here he forſoke his maiſter, and went his way heuely, chriſt pronouncynge howe impoſſible it was for ſuche a ſeruaunte to come to heauen. Wherefore this texte with all the former expoſition of the

the first text make plaine againste your selfe and against all your ser-uauntes, and their seruices so wisely brought in for your fonde and false purpose and are all your owne kayes to cleaue your logges and your own hatches to open your lockes. Euen the processe and conference of the text before from the beginning of the chapter wherof christ was moued to tell his disciples this parable of that bonde seruaunt not to worke for wa-ges, but because it was his aboundē deutye, wold leade you into the true vnderstanding therof, had ye grace so to obserue your owne so oft reher-ced rule. For Christ had geuen his disciples in the beginninge of that chapter all to harde and impossible to man, a precepte of iniuries, and hurtes, so often to be forgeuen, and bodde them beware, and take hede to them selues, seynge that nedes muste suche sclaunders and offendicles come. This precept of pacience and

c. xvii.

loue

loue to forgeue their enemies, sclaun derers and hurters so oft as they of= fende vs, they knowinge it to be so impossible to the nature of man to corrupt with the naturall loue of him selfe, and againe, seinge faith to be so mighty a gift whereby the law is fulfilled, when loue is to weake to do it, praied him to encrease & streng then their faith. Then Christ telleth them the power and might of faith, being as lytle as the musterde seade, yet therby shuld they do things im= possible to the nature of man to do, euen to commaunde the depe roted great wylde sygtree to rende vp hyr rotes, and to be transplanted in the sea, declaringe therby, that the lawe impossible to man to be fulfilled, yet by faith, we beleuinge christ to haue fulfilled it for vs, do remoue his fulfillynge so transplanted in vs, that we by fayth fermelye haue his fulfillinge of the lawe as oure own, he beinge made of his father oure

rom iii.x. eccle.xxxvi

how faith not worke fulfilleth the lawe.

ryghtwisenes, in whiche his ryghtwysenes, and not in our owne we appearinge before his seat, & presence haue not our synnes imputed to vs, so iustified, obteyning that laste and perpetual blessinge geuen to all his blessed chosen children. To confirme this doctrine, and to destroye your false popish supererogicio workes and merites. Christe knytteth to the parable. Sayenge, which of you hauinge a bonde seruante, (al gods elect be his bonde seruauntes to do his commaundementes of deutye, & to serue him lokynge for no wages) ploughinge and fedinge your catell in the felde wyll saye to him as sone as he come home, come, sit downe & eate, but will rather byd him, sateng, go and prepare for my supper, and dresse the to serue me till I haue eaten. which done, eat thou and drink: wyll he commende or geue hym any thanks for doinge but his dewtye? No I thinke. Here ye see how Christ

expoundinge hym selfe, destroieth
youre merites to be loked for youre
dedes of deutye and bond seruice.
And euen so (saith he) saye ye and
thinke it in dede, we be seruauntes
vnprofitable, for that we haue done
but our abounden deutye. Now go
to, and tell you vs your other tale &
monkishe dreame, that we be seruau-
tes vnprofitable, because god is so
riche that he nedeth not our seruice.
a fater reason, and goodly glose for
your merits, ye be a riche and vale-
aunt byshop, and be able to sette vp
wype, and curry your owne horse, er
go ye nede no seruice, but maye do it
your selfe. Do not the obediente mi-
nistration of his aungels and the o-
bedience and seruice of his creatures
al make for the glorye of god to be
celebrated amonge vs, although
we knowe hym omnisufficiente.
Here thou seest, christen reader, how
impudently and arrogantlye this
byshop

byshop dare render another and cō-
trary cause and exposition of the text
then Christ him selfe hath left vs in
plaine wordes, and then saye, that I
in expressynge and alledgynge iuste-
ly Christes wordes, do violentlye
wreste and wryte them. But what is
it that Antichriste dare not do and
saye agaynst christe and his veritye
to fallefye the scriptures, to thentent
he myghte wreste them to seme to
serue hys deuyllysche doctrine? We
knowe that god is almighty, infi-
nite riche, and nedeth not our goods
but yet as he commaunded the firste
frutes of euery thinge to be offered
vp vnto him, so wolde he all his gif-
tes in vs, yea and all oure dedes, ser-
uice, wordes, and thoughtes to be cō
secrated into his glory and honour,
and into the edification and profit
of his bodye and membres, whiche
so doynge we be seruauntes faith-
full and profitable for him, and to
other, as the scripture calleth vs,

and

and thus we sanctifye and celebrate and magnifye his holye name, as he commaundeth it, Then ye chop in this text of zachary. Vt sine timore. &c. To proue your merits to deserue deliueraunce from our enemyes, and so to lyue and serue him in holynes and well doynge. But ye sleyghtly leaue out hym, by whose merits we be thus delyuered. Ye shulde haue redde the verses before, and then ye shulde haue seene, that GOD the father hadde erected oure myghty helthe, euen christ, that by hym, and his power and merites, we delyuered from oure enemies myghte serue hym withoute feare in holy lyuynge. But suche peces ye can omytte as impertinente to youre euyll purpose. And these be the hatchets ye bringe in, to open your lewde lockes.

And

The byl. And after this sorte thei vse predestination, which being signified to vs for our counsorte, do declare what care god hathe of vs whereby we shulde be the more encouraged to worke hartyuge god to oure helpe. &c.

Iope. Why then in your boke of necessarie instructions commande ye the people to beware of predestinacion and not to medle therwith leste they fall into any vayne trust in it, these be your wordes, and teache that no man shulde be sewer therof, ne of his election: Nowe ye saye it is writen for oure counsorte, and anon ye feare men from it, nowe it is a vaine trust and then it is a counsortable assewraunce, and anon ye put all men in dout therof and of their election in Christe, makinge faith no faith, but a waueringe doute, ne gods promise of no effecte. So inconstant and waueringe is youre doctrine. Whiche predestinacion, ye saye, we vse it as your hatchet to open lockes. And I say, your selfe vse it, as a nose of ware against

against the fier.
But now I returne to you maister Ioye.
(Ioye. And I to you my lorde.) The byl.
And where ye appose me, whether when I considered the effecte of christes passion, I beleued it or no? I professe I beleued. Then ye aske whether I beleued it to be effectuall to me. To this I aunswere you That first I beleued, it was and is effectual to me in my baptisme wherein I obtained remission of my synnes and renouncion of lyfe.
I perceiue ye lete great skorne to be apposed of me. But yet I wolde ye aunswered me directely to my question, For I asked you whether now seen your baptisme when ye taughte your scolers this conclusion, then beinge a synner, as euery mā is, whē ye firste considered your sinnes in your self and loked vpon your effect that is remission in christes passion, whether then, I saye, ere ye loked to any other condicion thē vpon onely faith, whiche is your fyrste condicion, ye beleued Christes passion to be effectuouse to you or not? If ye vydde, so muste ye neades be iusti-
Ioye.

iustified by only faith & by no other cõdicõ, which ye must nedis graunt magry your tethe, For as ye beleue, accordig to gods promise so must it infallibly cõe to you. But in your answer, fearing lest ye should be iustified by faith only, ye shift frõ this tyme, to your baptism wher ye wold couple your faith diuided, part to christ & parte to your baptysme by bothe to gither to be iustifyed, as though not faith only in christe, ne christes deathe were sufficient, But I wil stoppe ye in from that stertinge hole therby not so to escape, And muste by your leaue appose ye yet agen, & aske you whether before your body was doped into the fonte with the wordis of baptisme, ye beleued or no. If ye saye no, so make ye your godfathers and god mother lyers and your selfe to, which all affirmed in your person Credo. I beleue, or els the preist had chrystened an infidele. For the order of Christis doctrine is ỳ the doctrine

the bishop is afraide lest he should be iustified by onelye faith.

and

and profession shulde go before the baptisme as ye see it bothe in infantes and waren. If one shuld come to you to be baptized, ye wold first enstructe him in our faith and heare him openly profesle it ere ye put him into the water as christe taught and commanded his apostles to do, sayinge, Go and teache all nacions my gospell and whatsoeuer els I haue taught you & them that beleue baptize into the name of the father and &c. This order obserued the apostles in their actes first preachinge ꝯ lawe to shew them their sinnes and then the gospell of remissiō in christ, whiche thinge beleued, the hearers be iustifyed before god & regenered of the spirit of faith therby obsigned and sealed certifyed of their election in christe, And then is the exterior obsignacion of baptisme with water the testificaciō to the chirche added to certifye them the same persone to haue had receyued ꝯ spirit of faith

the vse of baptisme:

Baptisme is the testificacion to the churche

and

of the regeneracion. of the spirite.

and to be regenered before of god, so that as circumcision was to the Iewes chirch, signaculum iusticie fidei that is the exterior seal testimoniall of the iustificacion by faith, so is Baptisme with water the exterior seal testifienge to vs that the baptized is iustified also by faith, and certifieth the congregacion as a testificacion of the benevolence of God towarde the baptized, and of his spirituall giftes receiued. For the water, saith Austen, is but an elemente and nothing withoute the worde of promise, whiche is the worde of faith iustifienge before the persone be baptized.

Baptisme with water therfore is the testificacion and seal, certifyenge the hole congregation of his incorporation and member of christes chirch to be admitted into their societe to praye to heare the worde with them and to receiue the lordes supper. Besides that baptisme in figure

is

is ỹ perpetuall custodi of ỹ chȝisten
life by moȝtificaciō & repētaūce signi
fied by the dopinge into the water in
the death and burial of chȝiste, and
his resurrection vs to ryse vp conti- ephe.iiii
nually into a new lyfe, as Paul tea- collos.ii.
cheth vs. Rom.vi. Thus did Philip gal.iii.
first enstruct the queens courtyer of
Candace, and then asked him whe=
ther he beleued with al his hert, that
is constantly and purelye, before he
wold baptise him. And Paule and
Silas obserued the same ordor with act.xvi.
the keper of the pȝesone, whē the ke
per beinge in a desperate mynde for
feare they had ben fled, wolde haue
slaine hym selfe, but otherwise aduer
tised by Paule, he comen to hym
selfe, saide. Maysters what must
I do to be saued. whiche aunswe=
red. Beleue into the LORDE Je
su, and thou with all thy house
shalte be saued. After whiche be=
leife they were baptized.

This

This is sufficient to declare the vse of oure baptisme with water, & that we be iustifyed by faith only before it, ere we can repent fruitfully, & thus is al your popish tryfh trash contayned in your other second condicion cleane wypt awaye frō thatainment of iustificacion. And if ye haue any workes els in your condicion, ye see that thei must come bake and folow faith iustifyinge, and not go before it. For when Peter affirmeth (whom ye alledge for Paule) that by fayth hertes be made pure, he sheweth it, that by no externe visible ne materiall signes or creatures as causes essenciall as by water and suche lyke, mens hertes be purified, but onely of God thorow faith, wher Chrisostom saith. A sola fide illa assecuti sunt & non operibus vel circumcisione. Of onely faith haue they obtained those thinges & not for workes or circ-
act. xv.
cūcisiō. Then ye say. By ỹ sacramēt of your penaunce ye beleue to recouer

ner the state of grace. I perceue that although ye be a lawyer, yet wolde ye seme to be sene in scole mater bryn ging in dunces and such fryers dead dreames now articled in louayn sat= enge. That the sacramentes of the newe lawe iustifye and confer grace. Sed hoc uerum est ubi non interpon cur obex. But ỹ is true where there is no lette to barre them out from ỹ high preuilege. The scripture affir= meth Christe euery where to be the doze barre, to let them and all other creatures from that priuilege to geue grace and remission of synnes, for els he shuld haue dyed in bayne. But ye muste aske your doctoure dunce and his fryerly faryne of lo= baine, by what scriptures he & they proue this dreame, and then are ye all set a grounde. If your sacrament of penaunce shoulde recouer and geue ye grace, and your penaunce a weary worke, so were grace tedious= ly deserued, and then (saith Paule)

grace were no grace, Grace is a fre gifte geuen vs for christis merits only, here ye do with the scole men tectely withe your (rekouer) declare your selfe a palliated pelagian. Beware of suche doctryne for it is naughty, and vnkouer it agen with your rekouer. For ye kouered this pelagians pot te before with your penance as I haue iustely refuted it. For and if ye were asked by whiche parte of your popish penance, as whether by your confession auriclare, or by your contricion, or your insufficient satisfaccion, or whisperinge absolucion, or by any other dede inioyned you ye rekouer this state of grace, ye shuld bringe vs forthe but a naked neste out of your condicion. For if ye beleue (as ye saye ye do) in any of the popis sacraments or in any part of them therby to enioye theffecte of Christis passion, hauinge no worde of faith ne promise of christe therin, ne worde of institucion of the same

to

to stablish and sustayn your faith. ye
shall haue but a doutful waue ringe
forgeuenes and as fearful and vn=
quiet a conscience when ye shalbe
apposed in ỹ article of death of your
goostly aduersaries and assawted
with synne, desperacion, the iuge=
ment of god, death and hell. For yo=
ur faith in your sacramente of pe=
nance not sustayned of gods pro=
mise, wil then faiute and haue a fall.
The moost holy repentant men pra=
ied god not to entre into iugeme=
nt with them accordinge to thir de=
serts, for then shuld noman lyuinge
be iustifyed in gods sight. And ayen
in the psalme Ikthou, lorde, shuldst
loke narowly vpon our wykednes=
ses, Lorde, who might abyde it: Hi=
therto haue I proued constantly by
scripturs, Faith iustifynge to go be=
fore baptisme. And now what condi=
cio of yours soeuer cometh after bap
tysme the same must folow iustifi=
cacion, but your penance folowethe

errwoykes may not su staine the iudgement of god.

wrapped in clothes as rocked in cradle, when ꝑ worlde was yet. And euen thē Adam by faith in that ꝓmised seed obtained remission and was iustifyed as were all the holy fathers longe before Joan bap. was borne, and Joan bap. himself, thinke ye not but that he was iustifyed before christ preched. ye wold make a meruelouse world & brigbs in a new strange doctryne, if there were no remission of synnes tyl christ had preached & suffered. was he not the lōbe slayne from the begininge? If ye loke well of abells oblacion, and of the sheepe slayne to kouer adam and Eues nakednes with the skynes, ye shal see Christes remission of sinnes longe before Joan preched penance. when Joan preached saynge, Repēt ye and be conuerted to God for the remission of sinnes is nighe: and said lo, this is the lombe of God that taketh away the sinnes of the world, and who so beleue in him hath lyfe euerlastinge, did he not preche the

gospell

gospell annexed as the cause to per-
swade them to repentance: yisse trw-
ly & thei beleued in Christe ere Joan
baptized them. And thus ye may see
vpon howe feble a Waxime as ye
call it, ye a rather a mintme, ye laid
your false grounde to argewe your
popish penance to precede remissiō.
wher fore tell vs plainly & be shorte,
whether ye will teach men to be iusti-
fyed, by faith only, or by worckis one-
ly, or by faith and workes bothe to-
gither: If by faith onely, so be we
agreed, If by workis onely without
faith, so were the haithen infidelis
faithis Iewes iustified, and Christ rom. iij.
dead in vayne, and al the scripture
ayenst you, as Paul proueth it, All
men to be sinners, no not one iuste by
the workis of ỹ lawe stoppinge euery
mans mouth shewing al ỹ worldhol
den gilty obliged to sinne, no flesche
by the workis of the lawe to be iusti-
fyed be fore god, and in an hundred
places moo in the scriptures. I Esay. lvij.
shall, saith the lorde, disclose thy

good

good wozkes (as thou takest them)
and shew ỹ that they shal neuer pzo-
ct.xiiij. fit the. Also Paule concludeth migh
tely and manifestly his sermon decla
ring playnly the lawe impossible to
be fulfilled of vs, and so to iustifye
no man, and therfoze by onely faithe
man to be iustified, saing thus. wher-
foze we conclude doing you to wete,
ye men and bzethern, that by this mā
I say, Jesus Chzist, the remission of
synnes is bzought vnto you, the re-
mission and absolution (I tell you)
from al the sins frō which it was im
possible foz you to be absolued by the
law of Moises. By this Jesus chzist
I tell you, euery man ỹ beleueth is
iustified. And what so euer is not of
m.xiiij. faith is sin, of faith saith peter purifi
t.xv. eng ỹ hertes. wherfoze wozkes alone
cannot iustifye. Nether faith & woz-
kes togither as concurrant into the
same acte of iustificacion may iusti-
fye. Foz the wozkes of the lawe (by
whiche be vnderstanden al the cere-
monial

monial, iudicial and moral precepts (as Paule proueth it) and al the old holy doctours, especiall Austen, called iusticia legis, iustitia ex lege. and iusticia operum. be excluded frō that acte as contrary to the rightwisenes of faith, as the scripture setteth them in so manifest opposition and contrarity, that as the ryghtwisenes of the lawe was the cause of the reiection and fall of the Iewes out of gods fauour, so was ỳ rightwisenes of faith the liftyng vp of the gentiles into his grace and fauour, as your selfe (I thinke vnwares) in the expoundinge of Paule in your predestinatiō, here in your .xxbii. lefe, haue laid it against your selfe, where ye set thē with Paule tó be so contrary cauſes ỳ it is impossible for these two right wisnesses to be concurrant into this one effect of iustificatiō, a iustificaciō of faith a workes be so contrary that whereas is ỳ one, ỳ other must nedes auoyde and geue place, as Paule in

ij.tim. de ſpū et littera.

con-

contencion comparinge them togi-
ther esteemed his own rightwilnes
phalip. iii. of the lawe as donge and dirte in re-
com. 15. a. f. specte of the rightwysnes of faith
before God. and said, that our right-
wilnes which cometh of the lawe
was the fall of the Iews, because thei
goinge about to seke to stablish their
own rightwilnes, therfore were thei
not subiect to ỹ rightwilens of god.
Agen sithe your doctryne is, noman
to be sewer & certain of his forgeue-
nes, by your text not wel vnderstan-
den, nescit homo an dignus sit odio
uelamore, And our best workes, as
Isay saith, be so sinful and spotted,
and therfore not to quiete and certi
fye our consciences, and agene faith
to be the ferme certitude that exclu-
deth al dubitacion and vncertainte
workes ma seing now that faith and workes be
ke vs vncer of so contrary effectes, it must nedis
taine faith be impossible these two inconsistents
certifeth vs & repugnātes to sich an effect, to may
al dubitati go together into one & the same effect
on excluded

and

and accion of our iustificacion. And by this means of your merits (yf ye coulde) ye wold make Christ no hole intiere perfit sauiour, contrarye to your saynge before: How if your condicion so ful of your goodworkes be in any of the. iiii. kinde of causes to serue your effect, put it in formallye like a philosopher, & I shal by gods worde displace it. But I can neuer thinke it that ye beleue your owne doctrine of workes to iustifye, for if ye did sewrely ye wolde worke beter workes then ye do. For what els do ye then wryte and striue against the gospoll, yea ye worke your brother Cains worke, slaieng your brethern for the truth, ye person ye persecute, ye burne, ye banish, ye condempne al good bokes & professours of gods word, to set vp your own antichristē articles, & dāpnable popish doctrine Thē ye say. The scripture requireth of a christēmā ẏ he be baptized wherbyto he incorporated into christ. it is true. For

For noman wil baptize him tyll he hear his belif and know him to pro-
fesse faithfully the Christe religion.
For the onely outwarde baptisme
maketh not a christian be fore God,
as ye se it in Judas and Simon
mago. For a very christian must be
first by his regeneracion of the spirit
of faith incorpored into christ ere he
by baptisme of water be incorpored
into the congregacion, for ỹ visible
incorporacion auayleth not (Saith
austen) without thinuisible incorpo-
racion and sanctificaciō by faith. At
last ye bringe in this texte. Baptize-
tur vnusquisque in remissionē pec-
catorum, whiche, as I remember, is
the first scripture I haue herde ye
allege yet for your false doctryne, ye
brought in a colet and a bersicle out
of your porteus to proue your parte
belydis your participacion in dede,
And yet in this text ye make so great
haste into remissionem peccatorum
to be conioyned to baptizetur, that

ye

ye leaue out. v. wordis, and euen the
chefe mater, betwixt your first worde
& the last. For the text is Resipiscite
& baptizetur vnusquisque vestrum
sub nomine Iesu Christi in remissi-
onem &c. Repente ye, & let euery
one of you be baptized in the name of
Jesu Christe into the remission of
sinnes. Nowe ye know that noman
wilbe baptized and ther by profesde
the name of Jesu Christ, but he first
beleue & knowe what is Jesu christ
and his name, which is the anoynted
sautour, which who so beleueth him
sichone to be to him, he is iustifyed
by that same faith onely in Christe
Jesu to be his sautour. But I will
not gretly steke with you for this
litle ouerskippe. ye speke of a good
rule in your boke. How ỹ scriptures,
albeit thei seme contrary, yet is ther
but one veritie, and al one trwe word
which muste be gathered out by the
conference of ỹ places notinge what
gothe before, and what folowth,

which

whych your own lesson if ye had thee diligently obserued, ye had sene this text to haue made fully against you For note first what went before preached of Peter in that longe sermone and ye shall see that he preached to them bothe the lawe shewinge them their sinnes in putting to deth the innocent blod christe author of lyfe, & quitinge a murtherer, and also ȳ gospell of remission and saluation in Iesu Christe as it standeth in euerye place of that sermon, and playne it is, that these men beleued that sermon whilis it was in preachinge as many as were predestined vnto lyfe. wherefore thei were iustified first by their faith ere thei were baptized. And to confirme this, lette vs see what foloweth, and conferre all together. When Peter had all done his exhortation, the texte saith. Qui ergo libenter acceperunt sermonem eius baptizati sunt. And thei that hadde gladly receiued his

sermon

sermon were baptized, gladly to re=
ceiue his sermon, what els is it, then
to beleue his sermō which receiuing
by beleif, ye see went before their bap
tisme. But yet wherfore saith the text
into the remission of sinnes & here=
by. Baptisme is the visible sygne
of the former regeneration of ꝑ spirit
by faith, and testificacion to the con=
gregacyon that the baptized hathe
hys synnes forgeuen hym, and
therefore to certifie the Churche
that he is a member of them and
hathe receiued signaclum iustitie fi=
dei, that is the seall and obsygnacy=
on of the ryghtewysenes of faith to
be incorporated into them, to pray,
to heare the worde in their societe,
is it added in remissionem pec=
catorum. that thei nowe doute not
of remissyon of hys synnes.

Baptisme is the seal testi monial to the churche of the remis sion of sins

And therfore it foloweth immediatly
Et accesserunt in die illo. And there
were commen into that cōgregaciō

that

that daye aboute thre thousand soulis. For before thei were thus certifyed of their religion, and faith and remission of their sinnes, by that externe seall testimoneall of baptisme with water, they were not receiued into the chirche of the faithfull. So that to be baptized into the name of Jesu Christe into the remission of sinnes, before the hole congregacion, is by baptisme, as by the visible sygne openly our professiō into christes religion to be declared and testifyed to the chirche, and that we be conseigned with the seall and testimonye of the rightwysmakyng and remissyon by faithe. A lyke phrase is vsed where it is writen, Joan preached repentaunce into the remission of sinnes, he saithe not, preached repentaunce, as for or by the whiche dede they deserued or should deserue remission, but that therby openly sene and knowen, the congregacion should be certifyed as by a

ferme

ferme and infallible testimony, such repentant persõs to haue their forgeuenes not for their doinge penaunce as the papist teach, for that false doctrine the churche of christe neuer knewe it, but for their faith onely in Jesu christe, and so the chirche not to doute of their faith but to receiue them into their societe.

And this is also one of winchesters workes, to go to god when he is called wt the help of the caller. And this is also one of Winchesters workes, when god saithe, beleue, I must beleue. The byl.

Why then went ye not to him when god called you in cambridge ere the cardinall called you to his seruice? ye were there once so called that ye defended the truth against this papistry which ye now maintayne. Joye.

when I was brought before doctor Whitton dean of the cardinals chappell and before doctour capon his almoner sent to cambridge to enquire for vs that professed the gospell and for our bokes, you standing by them

at the cupboʒde in peter colleg̃e an
le did ſpeak foʒ me & foʒ my bokes
as by name foʒ pleugmata Chʒiſoſt
vpon Gnef. which Ihon Decolam-
padius had tranſlated, And gaue vs
both your good woʒd, ſo that I kept
the boke ſtil. And what fauourable
letters afterwarde ye wʒote to mai-
ſter Geoʒge Stafforde to geue hym
warninge when he was complained
of to the cardinall foʒ readynge and
declaringe truely and faithfully the
piſtle to the Romains & ſhewed him
howe he ſhulde temper his lection
in vtteringe the truth and excuſe of
him ſelfe, &c. I know it, and remem-
ber it all. Foʒ maiſter Geoʒge didde
euer ſhewe me your letters. Alſo I
ſaw M. Chikes letters both ſent vn
to you & yours ſent to him agen as
concerning ỹ cauſe of ỹ goſpell then
in groweing & fauored of you gretely
as I & thei perceiued by your letters
wherin yet I remember, and foʒget
not your woʒdes. And when I was

ſente

sent for to the cardinall and accused by the bysshope of lincolne langley by sir william Ealcoine knight ỹ cardinals treasurer and by the prior of Newnahams letters, whiche letters ye had, it was shewed me what good words & good counsell ye gaue me, and euen after it I did, and so escaped the cardinals and the bysshops handes. For ye saide, I did wisely, if I coulde kepe me out of their hands for that tyme did M Brlney and arture apere before him, and I was sent for, to kepe them companye to haue holpen them to bere fagots or els to burne for gods word or to recant, But I thanke god and your good premonicion and counsell for that I toke another waye. But ah lasse for pitie anon after ỹ yours so gracious a callig of god to his truth in cambridge ỹ cardinal called you frō ỹ calling, & the world called you to promocions, and he that called christ into the top of so high an hil & shewed him al the pleasures & glory

of this wretched worlde, called you vp to him also, saynge, that he wolde geue you them all if ye wolde fall downe worshipp and serue him. And verily, ye haue worshiped him highly and done him the most highe seruice in persecutinge and writinge ayenst gods holy eternal veritie whiche ye once tasted and fauored ye haue done satan great plesures in slaying and burning christis innocent faithful litle floke, and yet ye ceasse not to serue him. But take hede your Master is a false lyer and a murtherer from the begininge, and thoughe he hath kept promise with you for these .xix. yeres, yet wil he in conclusion paye youe with a contrary expectaciō If ye by faith turne not to Chryste repent and change your lyfe. ye be yet caryed awaye of your worldly fleshly stronger affectes for vainglory, And in a certain, slombetinge securite your sinne lurketh, yet hidden to your selfe, O cains

brothers

brothers murther, It sleapeth yet, but where? In foribus, saith the text. In the gates. So that when your sinne shalbe awaked at ỹ day which drawth nighe, then not onely your selfe shall see and fele it a perpetuall gnawinge worme vpon your consi= ence euen in the brode open gates where all men also goinge in and cominge out, shal openly know that it is the very almighty word of god that ye persecute with powr penne, and mouth. ye saye when god calle= the you, ye will go, and when he bed= deth you beleue, ye wilbe leue. Ye knowe that god calleth you incess= santly and biddeth you be leue at all tymes. And therfore make no (whē= nes) at it. Nether go ye to him with your fete, but by faith and beleife in Christ, as Christ, declareth it, but as faith is non of your giftis, so is be leif in christ non of winchesters wor kis but the worke of god. Joan. vi. ye saye, to go to god, and to beleue

gene. xlii

Jo. vi

Hebrew. xi

be winchesters wozkes. In dede to go to god otherwise then by faithe, may wel be one of your own wozkes and not gods wozke. And to beleue indiffinitly oz absolutely without any addicion of chzist, as ye speke nakedly expzessing nothing into which your beleife shuld tende, may be wel also one of your wozkes, foz the deuyll so beleueth as James saith, and the turke beleueth with suche a beleife that there is a god. But to beleue in chzist, belike is non of your wozkes ye be so loth to expzesse & put to ỹ name to your beleife. And when god biddeth you loue ye say ye must loue. But yet ye do not so, foz then shuld ye neuer hate. To beleue thus & to loue euer, as god biddeth you be no light ne easy burdens of ỹ law as ye make thé. Then when ye haue reherced al the wozks of the lawe in fullyng al gods wyll ye say thus.

The by.

And all these wozkes which seme a great heape of wozkes, be conteined in ỹ cõdicio ỹ must be fulfilled foz ỹ obteining the effect

of

of christes passion being remission of sinne
& a new state of life. And thus haue I told
you plainly my faith & also the workes I
meane of before iustificatiō & likewise ꝑ cō
dicīō which ye call so confuse & blind. And
thus I taught Barnes & otherwise then
thus (which is ꝑ catholike beleife) I thāk
god, I haue not beleued, nor dare not. &c

What is all this els then by your workes to merit your remission and to be iustified by your owne merits? which ye said at first ye neuer went about to proue ne to affirme preache ne teache it, and yet nowe ye saye ye taught Barnes thus, and ye beleue it to, If ye shulde find such shameles contradiction, lies, andrepugnāces in our bokes, lorde how wolde you triumphe ouer vs? But howe dare ye be so bolde as to set your saluacīō vpon so many harde and impossible condicions hauinge not one worde of faith to sustaine your beleife? Ye haue in deade recited an importable heuy heapes of workes conteined in your condicion, as I euer vnderstode it, your self haue now decla

Hoyes

red

red it, and as I fyrst confuted it, and yet ye say I vnderstode not your articles. But and if ye cā fulfil al these conditions thereby to haue remissiō and saluation, as ye saye, so maye ye be heuey in your harte ỹ Christ hath died for you in vayn. gal. ii. But let vs see sōme one of these cōdicyōs containing gods will, whiche ye wil fulfyl (ye say) ere ye obtaine your remission of sinnes. your vocacion is to be a byshop a diligent superintendente watcher ouer christes flocke to fede them with the pure worde of god frely faithfully and truly preached continually to them, to se that none wāt this goostly fode, ne perishe for lacke therof, ye must tell them their sinnes what and who so euer they be. Gods will is, to helpe, socour, and releue ỹ pore, hungry, naked, and destitute, ether counsel or any other thing, yea althoughe they be youre enemies, & that with the same affects of loue as Christ had toward vs when he died

the bishops traditions

for

for vs, and lete his lyfe for his shepe
But ye persecute, prison, and burne
them for the truth, and wilbe cruelly
auenged of them that resist your de-
uilysh doctrine. And if thei were he
retiques, whom the mouth of God,
their profession, their godly lyuynge
& their constant pacient martirdom,
declare to be the very chosen childrē
of god, yet doth christ cōmande his
disciples to permit theuill wedes to
growe together with the good corne
vntill the haruest be comen, leste in
pluckyng vp so cruelly the euyll ye
pluck vp the good with all. If Paul
(saith Austen) had ben coted vp an heretike, he had neuer ben so good corne. There must be heresies (saith Paule) amonge you, that the proued men maye be made manifeste a-monge you. Also he byddeth the ser-uaunt of god in your vocacion to be no brawler, no chider, ne mocker or rebuker (so farre of shuld ye be from so cruel persecution, & bloudshedinge

i. cor. xi. ii. timo. ii.

but

but to be pleasaunt, swete and gentle
to almen, redy to teache the ignorant
and sich as be out of the waye, suffe-
ringe the euil withe mekenes and to
instructe them that withstand your
doctryne (albeit it were trwe as it is
openly knowne to yourselues and to
almen to be false and erroniouse)
that yet it wolde please God at any
tyme to geue them repentance to
turne to the knowlege of the trwthe
and so to ryse by repentance out of
the snares of the deuil, But you mis
truste your own false doctryne so
miche that ye nether dare dispute
with them and vs with gods worde
ne suffer them to speake ne permitte
our answeres to your false bokis to
be sene but condempne and banesh
them. But what speke I to you that
yet wil not knowe the gospel from
hereSye: but be so blyndened with
blode and mischif, that moste blasp-
hemously ye call gods holy worde,
hereSye, and the popis antichristn

doctryne

doctryne ye call christis gospell.
whom god stryketh worthely with
this dampnable comminacion say-
inge. wo be to you that saye Good is
euil, and that as is euil to be Good
ffrete. If ye were trwe bishops and
Christis successours, so shulde ye be
sent as the father sent Christ, and as
Christe sent his apostles, to preche
his worde and not your owne po-
pishe dreames, to fede his flok and
not to poysyen them, to gather in the
out strayed and not to persecute the
trwe teachers and to hunt them out
of ȳ realme ozels to burne thē for not
holdinge your vngodly antichristen
doctryne & not beleuinge your deuil
lishe articles, ye shuld be sent to edi-
fy and not to destroy, to plant & not
to pluk vp by ȳ rotes, to water & not
to burne to go preache & not to ryde
about lyke princes, hauing but meat
& drinke & sufficient lyuing for you
and a minister. Ye bode ye also that
in nowyse ye shuld be called lordes.

And

And that ye shulde not tangle your selues with worldly & seculare busi-nesses. Nether by gods will shuld ye haue so great possessions, but the ste-wardes to distribut them accordyng to the firste geuers myndes, to the poore, to whome ye be bounde to re-store, that as ye haue so longe holde vniustly from them. These be but a fewe of your easiest condicions to be fulfilled or ye attaine your remission as ye say, and your saluacion. Then is there yet amonge many, one litle one, and the last condicion, called Non concupisces. Thou shalt haue no concupiscens in ỹ, that is no lust ne desyer ne any affect contrary to gods will and his holy spirit: Paul was a right chosen spirituall vessell, and wrestled with this precept all dayes of his lyfe after the lawe be gan to lyue in him, and him selfded, and yet he confessed it with an out cryeinge that he was ouermatched and all to weake to fulfill it crying

sm. bic.

to

to god for helpe saynge. Miser homo ego. &c. Oh wertched man that I am, who shall delyuer me out of this body of synne obliged and gylty of death? Saint Peter argewith also act.xv: ayenst your condicio, of an inutilite and impossibilite thus gatheringe his argument. The lawe was not geuen to iustifye, nether were our fathers iustified by it, and therfore shall not we be iustifted by it. Wherfore then will ye now tempt god? Thei tempt god that will rather folowe their owne imaginacions then gods worde, as wolde the Jewes at that counsell, and as nowe wold you go to heauen by a nother waye then god hath cōstituted to vs, as thoughe ye wolde be sene wiser then god whom by this your pertinate obstinacie, as dydde the Jewes ye haue prouoked to caste his heauy wrathe vppon you, as dydde the Jewes vppon them selues, euen to lay

laye siche a yoke vpon the neckis of your disciples whiche nether our fathers noz we (saith peter) were able to bere. Here ye se peter to call the yoke of your condicions impossible to be bozne. wherfoze he concludeth, thus. we beleue, by the grace of our lozde Jesu chzist to be saued as were thei. Now if ye list to go a nother waye by other condicions to heuen then went our fathers, trwly I tell you, ye be lyke neuer to come there. As many, saith Paule as be vnder the wozkis of ỹ lawe, which be your condicions, that is, beleue to be iustifyed by the doing of them, ar obliged and whelmed vnder the curse, which is contrary to the blyssinge in the blessed promised seed chzistе, he pzoueth it by Moses saynge. Cursed is
deut. xxvii. euery man that standeth not, ne continueth in all the pzeceptes wziten in the boke of the law to do them. ye said befoze often, That Chzistе is an hole sauioz, and hole forgeuer,

redemer

redemer&c, wholly, totally &c. so that
his sufficient sacrifice of his body
nedeth not any addicion or supple-
ment of any manis desertis to the
apeasinge of gods wrathe for sinne.
And why then here do ye patche his
absolute and perfit remission with
these somany your patched to con-
dicions for thatteinment of your for
geuenes makinge him but a peesed
sauior by participacion: ye haue re-
hersed here many of winchesters
worckes, but ye place thé in a wrong
place vnderpropped with a false
opinion, ether to iustifye or to be
placed before faith iustifyingc. God
commuandeth vs to be holy and
perfit as is himself, but this burden
of the lawe ye will spotte it oute
by youre particypation, but yet
will not this glose helpe ye before
his iudgement seat. Paul therefore
to geue all the glory to god and not
to our worckes, excludeth all the wor

kes

kes commanded in the lawe, from faith, in the action of our iustificacion telling the Galathians: That if ye be circumcised Christ profiteth you nothinge. By circumcision vnderstandinge the hole profession and lawe of the Iewes, as do we by baptisme the hole Christen profession. vpon which place. Erasmus a man of noleße lerning then iugement, writeth in his paraphraſe thus. perchaunce ye so pleaſe your ſelues, ſainge that we ſwarue not, ne fal frō Christe but with Christe we couple the lawe, that the expectacion of our ſaluacion might be the ſewerer. But Christ (I tell you) as he wolde this whol benefit to be comon to almen, ſo wold he it to be thankfully accepted and imputed to faith onely. He will not ſuffer any to be his felowe ne matche in this mater. For if ye truly beleue your perfit ſauinge helthe to may be geuen you of this onely Christe, wherfore then pluckeye to

you

pou circumcision: If ye mistrust christes onely remission, so knowledge ye not yet the benefit of christ of whi che they may not be partakers that mistrust him. For by onely faith and not for pour merits is it geuen pou. These (I think) be sufficient for the refutation of this declaracio of pour condition stuffed so full of so manye meritoriouse workes to deserue pour remission contrary to the iustificatio by onely faith. yet here ye harpe mich of pour good workes before iustification which (as I haue tolde pou oft) because thei procede not out of a good roote whiche is faith purifieng the hert, they muste nedes be synne, as Paule and Peter affirme it, and as Austen constantly writeth. What good workes did Paule before his iustification: he persecuted the christians to death, and yet he kept the lawe and precepts after the pharisats fashion, which is called ỹ rychtewisenes of the lawe. In which

rightwisenes (he saith) if any shulde haue had confidence, I might haue had as great a cause to reioyse as any other, I was circumcised ỹ eight daye, I was an Israelite in profession of the lawe as holye as pharisei as the best and so zeloule for my rightwisenes of the lawe, that I persecuted the congregacion, and was as touchinge the rightwisenes and iustificacion which is in the law blamles before al men. But these good dedes whiche semed to me then so profitable, as I beleued to be saued by them, I nowe beter taught take thē for hindraunce and damage, for that I now know christe to be my lorde and sauiour, for whom I esteme thē all but for detriment and dunge that I might be more profitablye ioyned to christe and be founde in hym not haynge my nowne good deedes, and ryghtwisenes of the lawe, but that rightwisenes which is thorowe the faith and beleif on christ whiche

is

is the rightwisnesse of god vpon faith. Phi. iii. The by.

Vpon the confidence of the texte ye bringe a lyke kaye to cleaue a logge saynge As thou beleuest so come it to the. Christe spake these wordes to Centurio allowing his faith so muche, &c. And it is a ioye to see howe ye wil apply this to al men how soeuer they haue cõceiued their faith whether it be catholyke or no. And then the arriane may be saued by his faith and the sabellyane, the Lutherane, the zwinglyane, a Ioye by their faith, for the text setteth al As thou beleuest so come it to the. And if any beleued that glotony were no synne, as thou beleuest so come it to the:

Nowe truely I meruell that suche a bishoppe as ye wolde be sene to be shulde be so farre caried awaye of these your so vngodly and corrupte affectes, as so peruersely, so falsely, and so vngodlye to reporte me and so sinistrely to interprete my alledginge of Christes wordes. Ye saye I applye them for all mens false beleife. If I shulde haue so shamelesly belyed you or any man, I hadde ben Ioye.

wozthet the most shame and rebukes
Turne to my wozdes in your thirde
article and loke whether I applye
them not to you thus. If ye beleue
your sinnes to be forgeuen i christes
deathe thus sayeng. If ye so beleue
so be ye iustified by your faith onely
ere any other condicion was knowē
or spokē of, ozels ye must make christ
a lyer, whiche saith, As thou beleuest
so come it to the. Loke (reader) and
these be not my wozdes in that place
alledged as christ spake them to the
true beleuer centurio, and to euery a
like beleuer to the wozldes ende, be-
leuinge accozding to christes wozde
and pzomise. But nowe I wil (be-
cause I see you in a false beleife) ve-
refy your expolition vpon your own
selfe, sith ye haue ministred the occa-
sion, beleuynge youre selfe to be iu-
stified by your wozkes, euen so come
it to you as ye beleue, euē a false faith
to haue a false iustification, and lyke
saluacion to like faith and forgeue-
nes.

nes. And as for Joye, thorowe the grace of god in his sauiour Christe, beleueth to be forgeuen and saued by the only sufficient merites of christes passion and his resurrection, and that CHRIST is made of my father my onely rightwisnes & rightwisnakyng, my holynes, my wisedome, my satisfaction apeacyng my fathers wrath for my syns neuer to be iputed to me for my faith only in Jesu christe, my fulfillyng of the lawe, my free redemption, expectation, lyfe and resurrection and the impleciō of all my iust desires, my faith and confidence is in him onely, and not in any of my deades, which I aknowledge to be sinful, imperfit, and naught, worthey dampnacion. And therfore this litle faithe whiche god hath geuen me of his fre benigne mercy and fauor in Christ, for which with al his other giftes I daily geue thankes I praye to be encreaced and not to take his holye spirite ne

wozde of truthe at any time fro me, certifieth & adsiewerth me withoute any dubitacion of my forgeuenes & saluacion in and for my onely saui-oure Chriſte. And as I thus beleue accordinge to gods ferme promiſe in Chriſte, euen ſo am I in ſewer hope and confidence in him onely, to come to me, to whom be glorye, praiſe and thankes for euer. Ame. And as chriſt vnderſtode his ſatenge alledged of the true faith. euen ſo do I (and not of any mans falſe faith, as ye ſo impudently belye me) vnderſtande it, and alledge it, and reade it withe beleife in hys promiſe to be fulfylled onelye of euerye trewe faythfull.

The byſ. And it is as fonde that ye bringe in of Jairus, and maketh nothing to the purpoſe ye bring it for. For albeit the faith of myracles were alone with the faith of ſaluacion, which your autours abhorre (becauſe Chriſte layde to Jairus beleue onely) do that proue that chriſt requireth no nother whereby to atteine ſaluation?

pe

Ye wolde mocke oute this texte by wyndynge in impertinentlye youre faith of miracles. Whiche faith, neither hadde Jairus, ne chryst ment it, but onelye the true faith in Chryste, Jairus beleuinge hym to be the very Messias god and man and sautour of the worlde. And of this faith came Jairus to Chryst, and Chryst speake therof onelye, sayenge onelye beleue and thy doughter shalbe salfe. For the faith to do miracles is suche one as Paule speaketh of to maye be withoute charyte and without the faith iustifyenge, as is in the enchaunters sorcerers and wytches whyche cannot stande with the faythe of saluacyon as ye dreame. Wherefore these wordes of Chryste. Onelye beleue make all for the purpose. Onely fayth iustifienge to obtaine oure desyers of god in Chryste, whether it be remission of our sinnes, our salua-

Aoye.

cion

cion, our helth, or the reuiuinge of our soules, as it obteined to Jairus the reuiuinge of his daughter, a miracle necessary in the beginning of ȳ chirche to confirme the gospell.
And you could find so plaine a texte of loue, as to saye. Onelye loue me, and thou shalt be saued, or thy loue hathe saued the, then yet mighte youre doctrine haue some appearaunce of truthe. Neither because (as ye blaspheme) that Chryste bode Jairus onelye beleue, and so to haue his doughter againe alyue, therfore didde he discharge Jairus of all good workes, neuer any to be done of him, what peruerse papist, wolde so gather of thristes sayenges? And you likewise inferre of onely faith iustifieth, ergo, saye you, let vs do no good workes. But we with Paule and the scriptures teache constantlye and inferre, ergo we muste do good workes. Nowe yowe saye ye to

the

the argument / For it is impossible for true faith to be idle, but is as Paule saith, effectuously worckinge thorowe loue although I see howe falsely and vnlernedly ye interprete the greke ἐνεργουμένη with a contrary signification, violētly to wrest Paules wordes to your sinfull sentence. Trewe faith wil be declared by hir workes as the tree by hir fruites. And therefore it is shame to you to gather vpon christis wordes to Jairus. Onely beleue, that Christ wold haue him therby to do no mo good workes but to lyue vngodlye in an idle false and fayned deade faith.

Agens seipsum oc culta & innata ipsius virtute

Joye bringeth in another miracle of Christ, when he sayde, thy faith hath saued the. And here Joy saith is no condicō but faithe,

The byl.

It is Christ that saith it adding no nother condicion then faith.

Joye.

To this I saye, that this is not all the scripture. And he that wyll truelye iudge of scripture must ioyne altogither, for that is not spoken in one place is spoken in a nother and all at laste must make one

The byl.

one worde. That is in some part attributed to faith (as in this miracle) is in another attributed to charite, as when christ sayth Dimissa sunt ei peccata multa quia dilexit multum.

Joye. Can ye ioyne your scriptures no better to gether for loue to iustifye truelye ye be but a yonge scoler, or els ye haue hadde but a leude matter. But hadde ye gonne as longe to scole with that conuerted penitent woman as ye haue done with Symon that glorioufe phariseye that then bode christe to dinner, she had lerned you in the same parte of scripture euen the same lesson that christe taughte hyr sayenge. Fides tua te saluam fecit. Thy faith hath saued the go thy waye in peace, ye wolde haue the scriptures ioyned toggyther, and howe saye ye nowe? See ye not in the same place, to ỹ same womā spoken before the same Phariseye and for the same remission and saluacion, sayd vnto hir of CHRISTE

Luc. vii.

Thy.

Thy faith hath saued the: And ye had red but .v. lynes farther of the same mater & marked the hole conclusion of all, ye shuld haue sene it playnly. Thy faith hathe saued the. But belyke ye fetched out this versicle, Dimissa sūt ei peccata, of your poztews where it standeth alone without the circumstance of the hole gospell. whiche hathe in the correcte text. Remittantur peccata eius. &c. whiche maner of speche, mode and tence, differe miche from your versicle, confer the scriptures and loke how ofte ye fynde Thy faithe hathe saued the, onely beleue &c. If thoue canst beleue &c. by faith man is iustifyed, and siche lyke, and agene how oft ye fynd, Thy wozkis haue saued the, foz thy wozkes oz foz thy loue thy sinnes be fozgeuen the oz saued foz thy charitie, and so foz youre pourpose. Foz the conciliacion therefoze of these textes, whyche

cas ye haue rend one out of your pro-
tews, and the tother alledged of
Christ in the gospell) seme to be con-
trary, one to make for you, and the o-
ther for me, we must confer the hole
contexte, but firste, to go to the breste
of the mater, be cause it were
to longe to reherce the hole story,
ye muste note. That the phari-
seis faith and doctryne was as now
is yours, that thei shuld be iustifyed
by their workes, and therfore christ,
when he had reherced the workes of
this womanis loue, vpon whiche
sithe false teachers onely gaze and
wonder as vpō only Joans vtward
camels cote and letherne girdle and
not vpon the faithe wherof the wor-
kes of loue procede, he added prop-
rer quod dico tibi. For the whiche
thinge I tell the (ꝑ I say) which art
a pharisay and lokest but vpon hir
workis. so that the pronowne, hathe
heir propir vehemency and pithe in
the demonstracion to the pharisei
whiche

whiche as he sawe but hir workis & not hir faith, so coulde he not beleue it, no more then you, that faith onely shuld iustifye, but loue and hir workes of the lawe, and therfor for the tother doctryne of onely faith to iustify, thei (as do you) conceyued great hatered ayenst chriſte & all his, fore teachinge only fayth to iustifye so short awaye to heuen as thei and you fantazye. And therfore to condempne his, and yours hipocritish hatered and malice which fight so cruelly for loue (and haue non at al) to iustify, to condempne, I saie, your hatered with that sinners loue, and it to be a testimony ayenst yours selues in your own opinion of your iustificacion ful of malice ranker and enuye, let it be so said also to you ȳ loue not, I wil, or let it apere to you hir many sinnes (in your sight and after your opinion) to be forgeuē be cause she hath loued mich. So that, hir loue, Chriſte made it not to the

pharise the cause of hir remission but
the probacion therof into his own co
dempnacō iudging him self an holy
pharisei for biddinge Christ to dinet
and the woman to be a great sinner
notwithstandinge to haue had comen into
his howse but must haue washed it
after hir. It is an argument a posse-
riore, wherby the thinge is shewed
to him that onelye gazethe vppon
the externe workis and not of faith,
and proued of the euident signes
folowinge faith as Christes simili-
tude declareth it by the two debtors.
This is the storye (to ioyne the scrip
tures togither after your rule) which
your self so lowdly obserue. A certain
pharisei bode Christ to dyner (for no
greate loue ye maye be sewer) but
as you and such lyke nowe a dayes,
will haue some good simple meme
at your table, ether to soucke out, or
to trappe them vnwares or to make
a testinge stoke of their godly com-
munication if thei speake the truthe
so circumspectlye ye cannot set hold of
them

them: And anon as thei were set com
meth in this notable sinner (meruel ȳ
holy pharisei stopped not his nose)
stādig behind christ wt a boxe of oynt
ment wepinge at his fete, washing
them with hir teares runninge
downe by hir chekes, wypyng them
with hir heare, and often kyssinge
them in the anointinge. Here was
great oddes betwixt so holy a phari-
saye and so sinful a woman, In so
miche that he thought, If Christe
had ben so holy a prophete as he
was take, he shuldhaue knowē who &
how greate a sinner she was that
towched him, and so aftir the pha-
risei to haue thruste hir out of the
house. But here Christ comen to call
sinners to repentance, and not siche
holy pharisseis, so iuste in their owne
conceight, so ful of your good condi-
cions of workis, ȳ thei wil be iusti-
fyed by their good workes & breke
open heuen gatis withe their holy
dedis, hauinge no nede of Christis

merites

meetes by his passion, putteth forth
his similitude tertely, compasinge
the holy phariseu to the famous
sinner presens teachinge him and
vs that the comon misse women be-
leuing in Christ and repentant shal
go be fore ỹ holy hipocrits bishops
and phariseis for al their holy holy
workes, into the kingdom of heuen,
and that he came not to call sich iust
hipocrites that wil be iustifyed by
pour good condicions & there owñ
good workes, but to declare them to
be farther of from forgeuenes and
saluacion then the publicans and
misse women ỹ in faith acknowlege
themselues sinners whom Christ is
comẽ to cal to repẽtãce. And here is
to be noted ỹ christ by this similitude
of the two detters maketh the pha-
risaye in his own answere to con-
dempne himself, and to iustifye the
sinful woman. There were two det-
ters, saith he, one ought fyue hõdred
pence, the tother. l. And when neyther

of

of them was able to paye their dettis where be now your meritis in your condicion to deserue remissiō: where be your satisfaccions with your contentacions for your sinnes by partipacion? Cum non essent soluendo, saith christ: when thei were not able to paye, to satisfye ne to content ne to deserue, then their creditor mercyably & freely forgaue them both. Here ye must note, where Christe placeth his forgeuenes, whether before or after loue: He saith when neither of them was able to paye he forgaue them, Ergo not for their loue were thei forgeuen. But nowe speake Simon ye pharisei & condempne your selfe and your owne false doctrine of workes to iustifye: whyche of these two shall moste loue his creditor: Mary quod Symon (I thinke he to whom is most forgeuen. Thou hast iudged rycht. lo, here it is plain that forgeuenes goth before loue, Ergo for hyr loue was she not for-

Thinuersi-
on of the cō
sequence

geuen, but because she was forgeuen
mich, therfore she loued mich. And
here christ inuerteth ꝑ consequence,
turninge himself to the woman, but
spekinge to the pharisai saynge.
Seest thou this woman? (he saw the
woman and hir workes of loue, but
not hir faith) I am comen into thy
house, and thou haste done none of
these tokens of loue to me; he hadde
geuen christe a dyner, but neither of
faith nor yet of loue) Thou hast not
geuen water to my fete, she hath was-
shed them with the teares of hir eyes
&c. For which thinge I tell the (but
the womā he told hir another cause)
Remittantur peccata eius multa. that
is, lette hir greate and many sinnes
be forgeuen (as thou iudgest and be-
leuest) because she hathe loued mich.
And nowe because we shulde see the
inuersion of the consequence and the
euydent probation to the pharisey
more clearly, Chryst clerelyer to vs
and to her expresseth the remission to

go

go before loue saienge. To whome is lyttle forgeuē he lesse loueth, whiche importeth. To whome is mi che forgeuen, he most loueth, declaringe loue and hir degrees to followe the degrees of forgeuenes proceding out of the degrees of the rote of faith iustifieng. But in conclusion to certify the woman whose faith was known to him and to hir onely, and not to ỹ phariseỹ that seeth and wondrethe only vpon his own holy works ther by to be iustified and by his owne rightwisenes, he telleth hir constantly affirming for the peace and tranquillite of hir conscience all dubitacion and doute set a parte. saiinge.

Thy faith hath saued ỹ, go thy waye in peace, as Paule saith we iustified by faith haue peace. &c. Here is plain by your owne rule of the conference of scriptures, that of faith commeth forgeuenes, & out of forgeuenes cometh loue folowing faith & forgeuenes into ỹ iust confutacion of al ỹ ye rom. v.

haue and shal hereafter bring in for your charite to iustifye. So that except ye frame the scriptures better and iustlier for your part, ye shal (as ye so scornfully and skoffingly tell it me) bringe but your croked keyes to cleaue your knotty logges. But sith ye will nedes stryue so fondelye and so vnlernedly agaynste the truth, I shall by gods grace to my poore and litle talent by gods helpe defende it And tel it you eue here, yf ye were in very dede so well lerned in the scriptures as ye couet and glorye to be sene in your bokes and shewe youre selfe, and as ye make foles to beleue, and knewe it in hert, descended vnto your self to see your own ignorauncs as with your lippes and painted pen ye faine your self to teach in your predestinacion, ye wold neuer moue penne ne open youre lyppes thus arrogantly. and so blyndly, & so boldly, ye and blasphemously agenst the lorde and his annointed. For I tell it you

it you constantly that suche hipocri=
tiche phariseis as esteme them selues
better for their shininge vnfaithfull
worckes, then be the sinners for their
onely lyuely faith into christe, do but
byd christ and his to diner to trappe
them, and owe more vnwares then
thei be ether able or willing to pay hi.
As lyke an vnhandsom hatchet to o=
pen your lockes make ye of, spe sal=
uati sumus. that is. In hope be we sa
ued. To open this locke that ye may
see how lytle it maketh for your pur
pose, I shal by ꝯ ioining of ꝯ as goth
before, and that as foloweth, shew ye
what is hope, and Paules mynde. cap. viii.
He had before mightely proued, by
faith onely man to be absolued from
sin, treating sin, the lawe, faith, and
grace, and here he commeth to the
worke of hope, whiche is exercised &
shineth in pacience proued by tribu=
lacion, wherof he here maketh large
mencion setting forth our consolaci=
on in the middes of oure afflictions
by the

by the hope of our saluacion to come
calling hope the expectation of those
thinges which haue bē beforeconcei-
Hope uedby faith. ẏ is to wete our saluatiō
and the redemption of our bodies in
the resurrecciō, for in this hope, saith
he, we loke and abyde for our salua-
cion. For we must first know ẏ thing
ere we can ether waite and hope for
it or loue it, and be firste assiewered
by our faith apprehendinge the pro-
mise therof to haue it, ere by expec-
tacion we wait for it, wherefore the
scripture saith: firste we be saued by
faith, and then in ferme hope we wait
for our saluaciō. For if ẏ thing wai-
ted and loked for by hope were sene
present, saith Paule, so were it not
by hope loked for, for wherfore should
a man hope for the thinge which he
seeth? For almuche therefore as we
se not the saluacion whiche we hope
to haue, therfore thorowe pacience
we tary and hope for it. Hitherto be
Paules wordes wherby ye se ẏ we be

firste

Nest iustifyed and saued by faith, as the order and processe before of his pistle declareth it, ere we tary and wait for it by hope. Is this a Good argument, By hop, or in hope we abyde in a ferme expectacion for our saluacion conceiued before by faith, ergo hope sauethe? By faith in hope we be saued, that is faith settethvs in a perfit hope of saluacion, For the saluacion is promised and receiued first into faith beleuinge and knowinge, it ere it be waited for by hope.

When vse now a dayes this blasphemous sophistry, whē thei will impugne such deuout saings as haue ben vsed in our church, whē ech man exhorteth other to saue his own soul, or desireth a nother to saue his neighbors soule, or els moueth his frende by almos, prayer fasting, & good dedes to worke the welth of his soule. Al which saluaciōs & workes of saluacion, good & deuout men vnderstand to be done (as in dede thei cannot be done otherwise) by the merites of christes passion and gifte of god. And yet these beastes that put no differēce betwene a key and an hatchet diffame the speache.

The bri.

Hoye. If you or any of your scolers shulde come to me with this fonde speche to desier me to saue his soule, I oughte to teache you, and them, accordinge to scriptures, that there is but onely one sauiour Jesus Christe god and man, and so shewe you the waye to him, as testifieth Paule and christe, to go to hym by faith into him, and to tell you that I am no sauioure of soules, no not of my nowne. And as for the deedes whiche ye so blasphemously call saluations, and workes of saluacion therby men to saue eche others soules, in so detestable a blasphemy, as no godly eares may heare as the scriptures abhorre and detest the speache, so oughte nether your mouth to haue vttered it, ne w pen to haue writte it, For the scripture knoweth but ỹ onely worke of ours saluacion and redemption which only christe Jesus once for euer and so perfitly, openly and so plentuously wrought in the myddes of the

erthe

erthe, as witnes the pſal. when he of- Ipſitt.
fered vp to his father in ſacrifice his
owne bleſſed innocent body to be cru
cified on the croſſe for our ſinnes.
And as for prayers almos, faſtynge
whyche god commaundeth, and not
you, the ſcripture calleth them the
fruites of our faith and the frutes of
the ſpirite declaringe our obedience
to god and his preceptes teſtifienge
our faith iuſtifieng and our loue to
god and to our neighbours. Ye call
vs not beaſtes becauſe we will not
vſe, but rather impugne with gods
worde thoſe blaſphemouſe ſpeches of
your popiſhe chirch and deuoute pa-
piſtes pilers of the rome churche or
rather of the courte of rome, we be
nolwe god be prayſed vnder a nother
head and in a nother chirch. Is this
a godly vnderſtondinge of your de-
uout papiſtes, To ſaye that by the
merits of chriſtes paſſion, men by
their dedes ſhulde deſerue to ſaue
them ſelf. ye blaſpheme & diffame y
me-

merets of chzistes passion and robbe him of his glozy with youre speache in so sayenge, and of his merits to. And euen these lo, be youre tomy she trastye kayes and youre owne beastly hatchets ye vse to deceiue the simple chzistians and to seduce them from their onely and sufficient sauyour Chziste into mennes saluacions by wozkes of youre owne inuented popish saluacion.

The byf. After your leude diuinite ye fal to fond policie, askinge whether it be moze profitable to take forgeuenes of synnes without a condicion or tary till the condicion were fulfilled: whichr question is so fondly conceiued that I wil aunswere merely to it, as the prentis of London did aunswere his maister before the wardens, when he asked him, why sonne. Is not a colde capon good meat: yes quod the prentis if I had had it.

Hope. Ye both falsely and truncately reherce my question whiche is thus in my booke. whether you laden with synne Chziste callynge you and promysynge to ease you, freely for-

forgeuynge you for your faith I aske you were it more profitable to you by that onely condicion of faith to set holde of his free forgeuenes now offred you by Christ that cannot lye, or to tary and send him worde, ye will first knowe and fulfill your condicions? And you answer as did the prentes, That his master had spoke of miche good meate if a man could haue it, As thoughe Christes wordes and his promyse to be forgeuen for our faithe, were but vayne rehersallis of vayne things neuer offred ne promised ne set before vs, as neuer were the colde motons beke ne capons recherced of that vaine lyinge man the prentices master. Compare ye Christes almighty infallible promises to vayne menis lyes? And matche ye Christes ernest holy wordis with siche a prophane light iest? Now I se ỹ god worthely punisheth in you one syn with a nothere euen your obstinate arrogãt impiete & cõ

tempte

tempte of god and his worde, wt
blyndnes, & hath made folithe your
com.1. wisdom, and hathe casten you vp
thorow your own lustes into a for
lorn mīd, god geue ye grace to know
nomo condicions & wais into your
remission and saluacion but only fa-
ithe in Christis moste precioule blo-
de and shortly to repent.
And so your maship hath said trwly that
The byf, a man were beter, if any thinge could be
beter the ngod hath ordined it, to take re-
mission of sinne without any condicion.
For then without any endeuore all shuld
Joye. haue it.
And your lordeship shuld haue
lerned ere this that God hath offred
and promised to vs all remission
vppon this onelye condicion that
we beleue in Christ, and not vpon
your condicion of workes, as I haue
iustly by scriptures hytherto proued
it. Nether therfore folowth it, That
then with out any endeuer almen
shuld haue it. Is not faith an harde
condicion think ye: Shal euery mā
beleue

beleue in Chriſte when he leſteth her
and haue faith when he wil, without
the ſharp aſſawtis of hir contrarie
enimies as of infidelite deſperation
ſin deuil and dubitacion: ſhal euery
man haue it encreaſed at his idle
pleaſyre, loke vpon Abrahams faith
ſo ſore tempted vppon Job Dauyd
, and of his that ſaide, lorde I be-
leue but help my vnbeleif: and loke
vpon the apoſtles faith tempted vpō
the ſeas and in other places. Faith is
a rare and mighty gifte, geuen not
without the merits and interceſſion
of our ſauior Chriſt. And if euer ye
ſhal fele ỹ batails of ſin death hel the
deuil, the iugement of god and deſ-
peracion preaſſinge agenſt the ſpirit
of faith in you, and wreſtlinge with
your ſpirit and litle faith to dryue
you in to vnbeleif and dubitacion
of forgeuenes & deſperacion, whilis
ye beholde your ſinnes only in the
lawe in your own conſcience and iu
gemēt of god, your aduerſary accu-
ſing

singe you, & not in the death of chryst
with a constant and manly faith in
him, but to be brought into this des-
perat state to see your self wetingly
and willingly of a set malice to haue
resisted and thrusted the worde of
saluacion from you, when it was so
benignely offred you, to haue closed
vp your eyes agenst the light, to
persecute the gospel, to wryte and
speke ayenst it, to impugne ỹ trwthe
and with your dampnable doctryne
to haue seduced so many soulis into
hell and with your false enstrucciõs
to bringe many into damnable er-
rours, and with your cruel vngodly
actis and articles to be the autor of
somiche innocent bloudshedinge w
infinite moo accusacions ayenste
you, ye shal fele them to be to labo-
ouse and hard an endeuer, and har-
der a fre choise of you to assent with
your faith to breke thorow and smit
of, and auoid all these heuye accusa-
cions. If this shalbe so hard and he-
uey a batail ayenste the trwe faith,

loke

loke neuer then that your false faith
with your fre choise and assent to it
when ye list, shal stand & sustain and
abyde it, ye shal fynde it no smal en-
deuor ne lyght batail to hold faste
your faith in Christ, if ye hade it as
litle as the mustard sede. Many an
holy man felinge this scryft & temp-
tacion haue cryed. Lorde geue me
faith, lorde encreace my faithe, Lord
strengthen my faith for christis sake
lord lede me not into this temptacio
If ye had red the psalmes with faith
and the story of Job and trwly vn-
derstode them, ye shulde haue sene
how iuste menis faith hath ben temp
ted tried and ouerthrowen, and how
thei be first slayne ere thei be quike-
ned in spirit, first drouen down into
hell ere thei be reduced into heuen.
first to tast of desperacion & damna-
cion ere they tast of any strong faith
and saluacion. This is ỹ souldyers
lyfe, and Hercules labor, by faith to
fele remission and saluacio assewred
vs in ourc soulis and not so easye a

pleasaunt

pleasant pastetyme as ye yet dream
in your idle worldly welthines a
sinful securite. Trewe faithe is n
idle assent ne acquisite qualite as y
list to haue it with your dreme
endeuor, But as ỹ course of ỹ wyn
is not knowne so know ye not y
what faith is, as your bokisplaynly
shewe your ignorance. But here I
omitte ỹ accusacion brought ayen
you for not doinge your pastoral
office accordinge to godis vocaci
and lyke the successour of any one o
the apostles, in whiche office (if any
one of your floke be founde, to haue
perished for want of the very fode o
godis worde, purely faithfully and
freely not preched of you) his blode
shalbe required at your hãdis. Now
say on.

The byl. We muste take godes benefit as it is o
fered, and not as we wold haue it.

Joye. ye saye trw. For the benefit of our
remission and saluacion, is euery
where offred vs in the scripture. For

our faith into chriſt, and not (as ye
wolde haue it) for the fulfillinge of
your conditiõs ſhewinge your ſelfe
therin to be wiſer then god and to in-
uent a nother and better way (as ye
beleue) to heauen then by Chriſte, as
god hath decreed and ordined, ye
wolde belyke ſette god to ſcole. as ye
did take vpõ you to teache doctour
Barnes better letned then you.

Ergo by the gift of god I may do wel The byr.
before I am iuſtified. your handlynge of
this my concluſion declareth plaine that
ye vnderſtande not what ye ſaye. For ye
londely impõne a concluſion that might
ſtande and be true. (Joy. yea after your
truth) with your tõde paſſadoꝛ of onely
faith iuſtifieth, ouꝛ eſſe in teachig ye will
hãdle ỹ matter as Barnes dyd That a man
is iuſtified before he beleueth. For if beleue
goth before iuſtificacion, as a cauſe doth
the effect, then ſeinge in ſcripture, beleif is
called a dede and proceedinge from the gift
of god muſt nedes be a good dede, it follo-
weth neceſſarely, ergo I may by gods gift
do a good dede before I am iuſtified.

A wiſe argument lo, as though to Joye.
beleue in Chriſt were the dede of mã

& not as chryst affirmeth it the worke of god. Joa. vi. saieng. This is the worke of god ỳ ye beleue in him whō he hath sent. ye shall know that by ỳ handlyng of your conclusion I vnderstand it better then ye wete sake, & haue iustly confuted it in my former boke, as euery reder may se it, & your selfe know it, if arrogāce & malice had not blyndned you to not se faith in chryst iustifieng to be ỳ rote & foūtain of al good workes and what is not of this faith purifieng the hert to be sin I haue hitherto remoued al your cō ditions as your penance baptism. &c from the place before iustification & haue compelled you by scriptures to place them after faith iustifieng. And now ye be brought to thȝ narow shift as to seme to proue beleif to go befor e iustification, which ye say is a good dede ergo. But I shal driue you (as euery reader shall se it openly) from this your last shameles shifte that al me shal se you to stand naked of al e-

nations without any mo stretting holes. First ye must graunt that faithe into christ is the gift of god: now ye speak of beleif. and ye set it confusely rantum as ỹ sophisters say, without any thing into which ỹ accio & work of ỹ verbe shulde passe. And if ye wil haue it stand so absolutely, nothing added, so is it as good a dede as ỹ de nil doth ỹ same. For as Iames saith The deuils beleue, & the turkes and Iewes beleue. But speake you like a christian expressing the very work of faith as it is gods gift, euē to beleue in christ iesu to haue suffred for your sins. And now se whether this good worke be yours, as of you, or gods work in you: It is not yours saith christ, but ỹ work & dede of god. And agē vnto Peter he said flesh & bloud hath not shewed ỹ this thing, ỹ is to beleue in me, but my father in heuen. And now let vs se wether this work thus to beleue in iesu christ, go before iustificacio or be ỹ selfsame iustifica

Io.vi. Mat.xvi.

The scripture saith that who so thus beleueth is alredy iustified, yea and moreouer is passed from death into life. Now is your iugling wt bare beleif disclosed. Let vs se what shifts ye can make yet say on a gods name

Joan. 5. c. b

The byf. But I moued Barnes of a dede before beleif. That is the learninge to beleue by hearinge sermons or redinge wherein the grace of god prepareth mans will, as the scripture saith (so truely do ye saye when ye call me Pelagiane) I asked Barnes of that deede whether it were good or no, and proued it good.

If your lerning to beleue were ye dede of your gentile, so haue I tolde ye before in what kynde of goodnes it standeth. But ye may not iugle I say, with your naked and bare beleif but adde to, in christ to haue died for your sinnes. And then the mater is playne. That this learninge is faith & beleif it selfe in christ, taught and geuen vs of god: for ye geuer of faith geueth therwt ye lerning therof. Mad ye meuer that so oft repeted texte. we be all taught of god. And I shal ge-

Boys

ue my

ne my lawe into their myndes & wryt
it in their hartes, and how ofte pray
ye the lorde in the psalmes to teache
you his waies, and not your owne
dead dreames. This lerning is the
knowledge and the same disciplyne
to beleue in christ to haue suffred for
my sinnes, wherof god saieth by his
prophet Isaye. In scientia uel cogni
tione sui iustificabit iustus meus mul iiij
tos. In the knowledge of him shall
my rightwise one christ iustifye ma=
nye: of the same knoweledge speketh
Jere, ix. wherin he wolde vs only to
glory. & the wisdom saith. To knowe xlij
the is the perfit iustificacion, whiche
thy rightwisnes and power in iustifi
enge is the rote of immortalite. And
where hath god set forth this moste
absolute knowledge of him selfe cler
lyer then in the scriptures & in christ
his expresse image? I cal ye not pela
giane for saying god prepareth mās
will, but because ye write and teache
that when god promiseth to vs any

gift or grace we haue fre will on oure
part and assent by fre chose to receiue
it and to worke w it, which is the effec-
tuall receiuinge and the worthines
on our parte whereby we be iustified
And note wel (say ye) ꝙ there must be
on our part a worthines. &c. these be
Pelagiās heresies as euery mā may
se in the pelagians pistles, & in au-
stens bokes agenst pelagiane & cele-
stium. And these be your wordes in
the, lxviii. lefe of your boke on the se-
conde side of the lefe in ꝙ beginning
declaringe your selfe what an enemy
ye be with pelagyane to grace, yea
and that in manye places of thys
your most pestilent heretical bokeas
I haue & shal shew you in ꝙ places.

The byf. As for the matter of iustificacion by faith and workes, was not ment betwene Barnes and me to be spoken of in thys conclusion. And therefore ye stryue not with me but with your self and beat your owne shadow.

Ioye No I think ye ment then rather to bringe him to the fier. And it is best

best now for ye to saye ye ment not ꝯ mater of your iustificació and so not to defend it any lenger against gods word, for ye may be ashamed of your false part. Notwithstanding yet all your declaracion in the defence of this matter al your argumentes gatheringes, and reasons tende into ꝯ iustificacion by yourcondicion so ful of good workes. For ye say here folowinge to proue charitie to iustifye and so to set faith a worke, as ye englyshe fides operatur per dilectionē, and that the scripture geueth like to charitie to iustifie, but ye allege not that scripture. It is a greate iniury that ye do to ꝯ verbe, operor, whiche being so longe a verbe deponent in an actiue signification nowe to presse it downe with a passiue: saing fides operatur, faith is set a worke. Who maye ye by like poetry make loquor to signifie I am set a worke to speke & to aske you. Whē christ said. Pater meus operatur & ego operor

ad

ad hoc vsq; temporis, My father and
I am sette a worke vnto this daye,
who did set them a worke I pray you
especially when they created ye worlde
of nothinge: If charite shulde set faith
a worke, so shuld she be before faithe,
both in gift and operacion, contrary
to Paule, saying, loue proceedeth oute
of faith vnfained. But this absurdi-
tie and ignorance is grosser then ne
deth refutacion, ye shulde haue learned better of Erasmus in his annota-
cions what the greake signifieth: &
then ye shulde haue truely thus en-
glyshed it. faith which effectuously
worketh thoro loue, or doth by his
natural ingraffed powthir workes
by loue,

Consider yo your selfe whether this turnig
vpsidowne in cõsideracõ in the doctrine of
iustificacion. ri yeres past may be vereried
on you or of me, I affirme the same iustifi-
cacion that was then taught, and you be
the furuers, and by youre owne prophecy be
noted for antichrist.

If ye will affirm and stand stil in the
same iustificacion that was taughte
knowen

knowen .xlyere ago, ſo ſtand ye ſtill in the popes falſe doctrin and in his iuſtificacion and is not yet abolyſhed out of your crede. The iuſtificacion by faith only hath ſtanden theſe fiue thouſande and fiue hondred yeres & more. For by faith Abel offred a plen tyouſer hoſt to god the Cain, by whi ch faith he deſerued teſtimonye that he ſhuld be rightwiſe. And as for the popes iuſtificacion by his wozkes be gan with him ſelf of late, when he iu ſtified with his indulgences pardõs and pilgrimages & with his merits for buyldynge ſaint Peters church and for giftes and lond geuen to his ſinful ſeat, yea he was & is ſo plentu ouſe in iuſtifieng for wozkes that he ſteketh not to iuſtifye. and wil grue clene remiſſion a pena & a culpa. to as many as wil liſte by weapon a gainſte our moſte noble kinge and his realme, and agenſt al them that haue abolyſhed his holynes. And if ye wyll ſtand ſtill to this iuſtificaciõ ſo be ye not the kinges frende albeit

Hebr. xi

we

we see howe craftely ye turne & wind
it in, bs not to be the kinges frendes
which standing on the kinges parte
in perell of our liues with penne and
mouth with the scriptures fighting
against ỹ kinges vtter foo the pope
whiles you wᵈ mouth & pē fight for
for ỹ pope stand vpō his part in his
defēce against vs & his enemies whi-
che haue and shalbe the fall of him
whom ye sweat so sore to sustain and
set vp, ye knowe that his and youre
iustificacion. xl. yeres agoo stode vp
on merits & satisfactions by works
vpon his penaunce absolucions and
receiuing of his inuented sacramen-
tes and euen vpon his false faith, &
antichristen religion. and yet it stan
deth vpon the same feble foundaciō
as your selfe may see it in this youre
defence of him and his iustificacion
declaring your selfe stifly to stande
vpon the popes parte, whiche sith it
be so greate an offence against youre
prince, I meruel it is not espied ne

loked

loked vpō. It shuld be quickely espi
ed in me or in any other thus openly
by bokes as ye do for the popis de=
fence to wryte ayenst the popis ene=
mies and to succoure the pope & his
false doctryne in all that ye may to
retaine him or to bryng him the ea
silier in again at your day so sore lō=
ged for. For what els is the pope to
be still in englond then his faith his
doctrine & al his religion there to be
mainteined stil depelier autorized &
fermilier roted then euer it was be=
fore? For this iustificacion which ye
so strongly defend is ỹ principal foū
dation stone of ỹ rome chirch which
so long as it stil remaineth in englōd
(colour it & couer it as ye can) the ro=
mish fore is not put out of his hole
And he ỹ mainteneth this his cheke
erth castell & couert, he muste nedes
be ỹ fores frend. Wherē. But the herd
frier forest isaig his cōfiteor for his
absolution (for he had once recāted &
was comē to ideo p̄cor for & added ideo
precor bea

beatam Mariam et beatissimum ac
sanctissimum patrem franciscum
orare pro me: By my trowth, quod
he, and this fryer proue not a false
heclet, let me brent for him: and yf
dede it proued euen so, for he fell to
his vomit ayen and was brent with
the idole of wales. And if ye will not
turne but still affirme the same po-
pishe iustificaciō ỹ hathe ben taught
these .xl. yeres of the popis disciples
and of his apostles, standinge still
in his faith and defendinge his reli-
gion truste you whoso will, ye come
not into my crede. When ye make
answer to the bokis agenst your vn-
aduysed vowes and to the croppe
eared sorte, handle them craftilier ỹ
wyte more circumspectely for be-
wrayinge your selfe. Ye bid me go
bake fro my bakwared iustificacion
er. But I tell you, by gods grace, I
wil neuer go bake from christis right
wysmakinge by faith onely in him
to the popis and yours antichristen
absolucion

absolucion as ye do openly and so
declare yourselfe by yourown hand
writinge. And if I do not, ye say, I
must place your studiouse worke of
your lerninge to beleue with ỹ worke
of baptisme. &c. before tustificacion.
To this ye be answerd oft before, ex-
cept ye take the studiose worke of ỹ
lerninge of your beleif, for the spel-
linge and redinge that childrē lerne
ere thei cane their credo. which as
I haue proued it enioied their tusti-
ficacion before their baptisme and
lerne their beleif afterward. But take
it for the lerninge of ỹ beleif in Jesu
Christe to haue dyed for our sinnes
printed in our hertis, so be all thus
taught of god blessed, as hathe the
psal. Blessed is he whom thou tea-
chest O lorde, out of thy lawe. So
that god by his spirit, in teachinge
geueth faith into Chryst, and his sco
ler in lerninge receiueth it at ỹ same
tyme, and is belessed in teachinge &
taught in his blessed tustificacion by
the

the same lerninge. And as for the baptisede with water, God biddeth and teacheth vs to prepare them before, bothe by the lawe and gospell taught them, by the lawe to shewe them thir sinnes and by the gospell to conceiue faith into christ for their remission, and thus the faithful regenered first of the spirit; be often asked whether thei beleue the articles of our faithe recited, and if thei saye credo &c. then must thei be baptized and not afore, after your arlwarde popis iustificacion plantinge your herbes withe ȳ rotes bpwarde. God iustifyed noman without the gifitis of faith and loue, this ye gaunt.

The byf. (Hope, Yea, and put in hope to)

Which when man receiuethe, he receiueth by them iustificacion,

Hope No sir, not by them, but by faith only he receiueth it, saith the scripture. Ye wold fayne (I perceiue) by your bywarde (By them) tomble them in both togither as the causes of iustificacion. But therfore I de-

nye

nye your bywozde (By them) as by
liche cauſes. foz only faith hath that
office and ſtrength ſufficient and is
the Cauſe fozmall oz inſtrumentall
by which only man is iuſtifyed. I
wyll diſclooſe your iuglinge (By thē)
in a playne example. Albeit a man
hathe bothe eyes eares and noſe all
togither in their places in one head,
as be faith hope and loue togither
in one ſoul, yet it folowth not but is
a groſſe abſurditie to ſay the man
ſeeth by them: oz heareth by them,
but as he ſeethe and heareth but by
one onely ſence, ſo is he iuſtifyed but
by one onely gift geuen him foz the
ſame office & cauſe. Foz as we geue
to euery ſence hir diſtincte & ſeuerall
accion, ſo attribute we to euery diſti-
ncte gifte of faith hope and loue hir
proper ſeuerall operacion & diſtinct
accion. Faith his proper acion is to iu
ſtifye in apprehendinge ỹ promiſed
remiſſiō in chriſt, hope by expectaciō
waiteth foz the ſaluacion conceiued

Faith beleueth. hope abydeth and waiteth foz Charitie dooeth.

knowne

knowne and beleued before by faith
Charite loueth the thinge knowne
before by faith, and waited for by ho
pe. Now go to and say on.

Eye by t. When man receiueth faith and loue, he
ceiueth by them iustification, wherin I
call mans desert and merite. (Joy yo
so call it but not the scripture so cal
leth it) onely the vsinge of the benefits
fred of faith and loue.

Joye Lorde what a confuse perple
blyndnes is there in these latet wo
des (wherin I cal mans desert an
merits in vsinge. &c. wherin ye saye)
In which wherin mean ye? In faith
or in loue or the receiuinge by the
iustificacion or in the iustification
selfe? We thinke ye wolde the ma
to merit in the receiuinge by them,
iustyfycacyon, but as no man rece
ueth by them, but onelye by faithe,
iustificacion, so can no man merit by
or in suche a false receiuing. your re
ceite by them is false and vngodly
(as I haue proued it) ergo the meri
tynge

singe therin is as false and vayne.
Here wold ye buyld your merits vpō
a false grounde and cleue therto the
vsinge of xpistes benefitis, as before
but that false foundacion with the
reste of your popish tymbringe ye se,
I haue clerely ouerthrone and sub-
uerted it. I meruel ye haue so sone
forgoten yourself saying before (be-
lyke your boke was longe i making,
or els your memory is naught) in the
xii. and xiii. leues, Sinners be called
to grace to do the workis of penance
to recouer the fauor of God with
remission of their sinnes, and that
Christe is thonely sufficiente sacrifice
for sinne, so perfit so total so absolute
as nedeth not any addicion or supple-
ment of any manis desert and merit
scrite. Did not Christe, think ye, in
that his so sufficient a sacrifice merit
for vs and obteyned vs grace well to
vse his benefits? Do man merit ether
in receiuinge faith or in vsinge his
faith and loue ye as an enimye with

M. Pelagi

Pelagiane to Chriſtes meritis and to grace. who wo̲keth our will and moueth it to receiue faith. ¶ Paule ſaith it is god that wo̲zketh it in vs fo̲z his owne gracious good willes ſake and not fo̲z our merits. Haue ye not yet red, that as Paule wzitethe to the Philippians in the ſecond chapiter? Deꝰ eſt is qui agit in uobis & ut uelitis & ut efficiatis pro bono animi propoſito. That is to ſaye. It is god ꝯ wo̲zketh in you, both that ye may will and alſo your will to bzing it into effect, ye & ꝯ fo̲z his own good pzopoſe of mind. Paule teacheth vs ꝯ ꝯ ſte gift of god, & our wo̲zkes and merites be ſo cõtrary ꝯ ꝯ thing, wꝫhiche is of grace may in nowiſe be ſaid tobe of wo̲zkes, o̲z els grace were no grace, ne wo̲zkes were no wo̲zkes. But you wolde, by the vſe of the firſt grace o̲z gifte, deſerue a better grace o̲z gifte, which ſaing maketh the ſeconde gift but a very ſeconde grace, that is no grace at al, fo̲z ꝯ as it ſo deſerued with your abuſed vſe, cã be no fre

rom. xi.

no fre gift ne grace. Giue we therfor al the glory to god, and shame & confusion to our selues remembringe. That we ar not apte ne able of oure selues to thinke any good thoughte as oute of our selues but al our ability and aptnes is of god who be praised and glorified for euer. amen. ii. cor. iii.

For what hath any man good that he hath not receiued? And therfore the commaundements of loue with our hole hertes mindes. &c. is not so extreme as ye make it to a christen man whose faith speketh to god boldly, da quod iubes as S. Austen saith. Geue that thou commaundest, by reason wherof the yoke of the lawe impossible to be borne, is in christ easy thorow the gifte of god by christ in whom we may do all. The byl.

I am glad ye haue graũted ỹ thing for which ye rebuke and reuile me so spightfully, euẽ ỹ yoke of ỹ law impossible to be borne of man. For now be fallen therw al your merits both in dooing & in deseruing youre iustification by the workes of the law, & your satisfactiõs w hir cõtẽtaciõs ly flat in ỹ dust which fal ye wel cõfirme w your first text saing, what hath any e mã good that he hath not receiued? Ioye

here ye bringe in dothe scripture and
auctors for the destruccion of al your
owne hole doctryne. For if we pray
god to geue vs ✠ he commandeth,
so is it not in our power to get it, for
noman prayeth for that he hathe or
can haue it when he lyst. Nether is
the commandment of loue so easy as
ye wene for, ne be ye comen so easely
ne so sone into christ to bere the yoke
of his lawe so easely ✠ it be so sweete
and his burden so lyght to you. we
must be firste sharpely whipt and
sewery scourged ere we come to this
highe lesson of perfeccion. Remem-
bet ye not what christ said to ✠ yong
riche man? If thou wilt be perfit, go
sell all thou hast, geue it to the poor
and come and folowe me. And who
taketh not his crosse & folowth not his
going to his passiō when he is called
he is not worthei to do him seruice.
Euery chylde he loueth he chasti-
seth, christ nourtereth vp his children
in the scole of his crosse & in ✠ profe-

sion

sion of their baptisme practizinge them in the perpetuall mortificacion of their flesshe to dye with him from synne and to burye them ere they ryse with him into their newe state of holy and innocent lyuinge ye speke of. Ye say, the yoke of the law impossible to be borne, is in Christ easye thorowe the gift of God, but ye expresse not ye gift of faith ne loue wherby it is fulfilled and the yoke therof so easy to be borne as the scripture declareth it, when we by faith onely apprehendinge the promise in Christ, do vpon vs his rightwysnes his fulfillinge for ours rom. iii. viii. x. i. cor. i. gala. iii. Belike ye fansy not faith in hir proper place and office, ye haue so great mind to loue. The continuall batill betwene the flesche & the spirite in euery iust man is not so easely faughten as ye dreame in your pleasaũt flo mbringe securitie and welthines, as ye may se in the lyues and examples of them whom ye banisshe their

nátiue countrey, persecute at home
prisonne and burne, and in the liues
of christ and his apostles. Man cal-
led flesche is a perelouse sturdy hy-
dra to be ouercomen of the spirit, for
when one head sinne is smiten of,
thre for one arise more fierce. And
when al perchaunce be somwhat ta-
med yet will not concupiscence and
the loue to our selfe let the spirite be
at rest but make businesse against it
Subtile and shrewd and vnsercha-
ble is mans hart. I haue geuen you
but a fore tast of this easy coming to
Christ to bere your easy yoke so plea-
sauntly. Thei that haue experience
of that sharp thorney iourney as I-
say hedgeth it in, and of that bitter
batail, as Paule complayned therof
when he felt ỹ lawe alíue & working
hir offices in him, can tell ye more of
this. But wote ye what watte the he-
rimite in cambridge once said, when
one saide to him, Watte, I meruel ỹ
once being so lusty a ruffler and so
wealy

watte the hermite.

and loyly a courtyer woldst take this straight religion vpon the. Tushe quod watte. It is ealy enough as I vse it. And so belike the impossible heuy yoke of the lawe, and the burden of your pastoral office dilated so wide be lyte and ealy enough as ye vse them. The loue of god with all your harte mind and soul. &c. and to loue your neighbour as your self be all lyte and ealye enough to you as ye vse them.

The byf.

Neyther loue nor faith can be in man perfit, and thei nede both cõtinu al encreasle.

Naye rom, vii

It is truth, and therfore lith the law is perfitly good iust holy and spiritual, it requireth as perfit iuste and holy workes in like degree of perfection out of as perfit faith and loue, whereby ye se the lawe impossible to be fulfilled of man. For which saing lorde howe fiercely runne ye vpon me hereafter as though ye wold gore me thorow with your byforked hornes, and thrust me downe quyck into helwith a. My curles & execrations

And

And yet here your selfsaye the same
again & againe to, nothinge afraide
of Hieroms curse.

The byf. But he that knoweth our infirmities
taketh in good part our imperfection for
our sauiour christes sake, vpon whom our
saluacion is grounded and neither vppon
workes ne faith with your diuision.

Hoys It is impossible for our weke sin-
full flesche perfitlye to fulfyll the law
And therefore god sente his sonne to
rom.viii. fulfil it for vs, y our faith reachinge
to vs his fulfilling might couer our
transgression with his rightwisenes
galat.iii. so to do christ vpon vs. Or els if ye
deut.xxvii. take it absolutely as ye speake it, se
were euery mans imperfeccion taken
in good worthe and after you, euery
man shulde be saued. Wherefore ye
haue spoken perfitely and plainely
after the scriptures, ye shulde haue
added (for our faith in our sauiour
christ, god taketh ours imperfeccion
in good worthe) and thus expressed
the condicion. for christes sake ye say
And shal I be so bold to add, to make

all

allsewer, not for your merits ne for the meriting to vse his benefites, as ye say. Upon whom ye say, our salua cion is grounded, and nether vppon workes ne faith with my diuision. Then tell vs after your deuise and diuision, howe saluacion in christ is grounded vpon faith with your wel deuised diuision: Christ spekinge to Peter without any diuision of faith, grounded his chirche vppon plaine faith as ferme as the rocke. And Paule sayth: one LORDE one faith one baptisme one chirche one christe and one saluacion, ye wolde not (I se) haue me to diuide faith in christ from your condicion of workes ne from your first faith of all, but ioyne them together as Iermans lippes to be the ground of saluacion But Paule telleth you, workes and faith to be so contrarye vnto this effect that thei may not both lye togethers in the foundacion, for when the bonygene loue of GOD oure sauiour

ctrum. tit.

mour toward vs was declared, he saued vs, not for oure good workes which we did, but of his mercye dyd he saue vs, so he excluded oure good workes called opera que sunt in iustitia. Yea saye also, ye vpon faith & my diuision wherof I deceyue the simple peple: In good faith, when I speake of faithe iustifyinge and faithe sauinge, I diuide it not into manye members but saye onelye faith in Christ & so make no diuision therof. For I speake plainly w Chryste paul and all the olde lerned doctours, excludinge from the acte of iustificacion all the workes of the law. And I place works after iustificacion as the frutes of the iustifyed tree declaringe hir obedience & loue to God and to his lawe. But ye be to busye withe your terme of diuision to make sicke diuision contencion & brawlinge aboute wordis, when ye espye your parte is naught ye go aboute to make sectis and diuisons & heresies in Christis chirche w your pro-

prophane vayne vocables of Iustification, participation, to merite the vse, meritinge to be the vse, vse meritinge, one dede to deserue another, to merite grace, learninge to come to beleif, Fayth to come to the knowlege of faithe, wozks to vse the giftis, a faith virtue of al, with many mo siche monstrose prophane speches to confound men and to make diuision heriseis and sectis amonge the simple people; Thèye adde. saying As though wozks were at a contencion with faith. verely Paul so setteth them a sonder in contencion and contrariete in the acte of iustificacion that he vtterly excludeth wozkes frō faith, in plain and many wozdis frō that act to set faith onely to iustifye as maye euerye man se it, where he settethe iustitiam legis contrarye and agaynste iustitiam fidei, and cōmonlye vseth his arguments ex contēttioneoz a loco contrariorum whiche is the moste euident and strongest kynde of argumentacion.

Also the contrary effectis of fa
and wozkis (as I haue often out
paul declared them) shewe them
be so contrary in the cause of iu
fication that thei in no wise may
concurrant into ỹ effecte. It is so
sene by your maner of argewinge
that ye neuer knewe the station o
state of the cause of the pistles to th
Romans and gala. Ne vnderstand
ye the arguments of them. except o
A sette malicious pozpose (whiche
God forbyd) ye so wilfully so openly
and not of ignorance impugne the
verite, Sether knowe ye Pauls wõ
and pzoper phrases in these wozds,
lex iustitie, iustitia legis, iustitia ex
lege, iustitia nostra, and agene, Iusti
tia dei, iustitia ex fide and lex fidei
iustificatio legis, & iustificatio fidei
ne the difference of these contraries
ye know not. Foz when ye adde. say
inge lyke as the wozks of Moses
lawe were at a contentiõ with faithe
ye vnderstande not of what wozks

Moyses lawe Paule speaketh
when he so oft mencioneth circumci-
sion and the wozkes of the lawe ex-
cluded from faith, nether knowe ye
what faith is. The dyc.
and some talke of faith wherwith to ap-
prehend gods mercy, as though faith had
eyes to take and hold fast, and loue none
and thet graunt that noman is iustified w
out charitie, but yet faith properlye thet
we apprehendeth the iustificacion wherof
now properly thet speke, I shal speke here
after at large. Joye, and I shall aun
swer you as largely.

We speke of faith truely and re- Joye
uerently according to gods wozde
and not after your own vayn imagi-
ned material and fozmal faithes.
And we saye, by faith we set holde of
gods merciable fre promises i chzist
and our setting hold is beter vnder
standen of the lay man then your ap
prehension. And we and our readers
know as well faith to haue no mate
rial handes, as faith to haue no fete
when Paule saith, by faith we come
to god. And chziste biddeth vs all

that

that be burdened come to hym. If
lift of your liberalite to geue to
handis fete and winges to, to fethe
fly to god affirfaith iuftifying he
enbraced him in Chriſt and ſhew
him now knowne by faithe to lou
I will not agenſaye.

The byſ. ye cannot tell what condicions. Barnes
I ſpake of.

Aer. Of what condicions ſoeuer ye ſpak
ye ſay ꝙ he & yoꝛ agreed of faithe t
be one, and the firſt. And here ye de-
clare youꝛ ſecond cõdicion to be full
of Wincheſters good woꝛkes as
youꝛ ſelfe cal them, againſt the which
good woꝛkes to iuſtifie I woꝛte
and confuted them, and therefoꝛe I
know of what condicions ye mene
as youꝛ ſelf now declare them.

The byſ. I euer affirmed that we be freely iuſtified
and freely ſaued. And yet god in geuing vs
this fredome foꝛ chriſte, woꝛketh ſo in vs
der, and ſo willeth vs to obſerue it, which
I call the condition. As foꝛ wante therof
we ſhall ether not obtaine this fredome,
oꝛ leſe our fredom when we haue obtey
ned it.

Ye

ye euer affirmed that ye be frely iu= Ioye
stified by your workes of penaunce
baptisme .&c. both here and also in
your boke of necessary enstruccions
which is a lyke speche as to haue a
penner geuen me frely for my mony
If ye can set these two contradicto=
ries togither in figure, frely and the
same for mony and frely for workes,
so are ye he that can blow forth oute
of the same mouth both hotte & cold
at once with one breathe. But yet
here is but a derke and a flyber shift
that ye make to set frely and merits
togither, It is but an obscure ridle
ye adde, & nedeth another oedipus
to expoune it, ye meane some false=
head in this pese to settle youre cro=
ked confuse condicion I can not wel
tell wher, ne vpon what vnstiethey
stole, ye say (which I call the condi=
cion) my grammer master, when he
gaue me englysh to be made in latin
and came to the relatiue (whyche)
he wolde euer aske me, whyche
what

what r̄ because of the couenāde wit
his antecedent. And here it is nece
sary I aske you ȳ same, which wha
call ye the condicione Before ye cal
led the workes of the law, with you
penaunce, baptisme, and the fulfil
lyng of all gods wyll and pleasure
the condicion, & in the, lxix lefe follo
wing, ye call oure worthynes yōur
condition. And here goo before
yōur relatiue (whiche) māny antece
dents; of whiche; one is a fredome
whiche I cānot tell whether ye
take it for the fredome in iustifi
cation, wherein the spirite of liber
tie thorowe faithe into Christe ma
keth vs free from sinne, or for yours
and pelagians free choice and con
sent, when grace is offred you, either
to receiue it or to refuse it, as ye wyll
in yout enstruccion boke and agen
in this boke i your. lxviii. lefe, which
is euen playn pelagians herelye: yet
be there no antecedents vnder your
relatiue, as the worke inge in ordei,

and the ozde it self, & the obseruing of the wozkinge in ozder: here is a shrewd perplexe pese of wozk, to set= tle your croked combzose condicion with frely. It is hard here to knowe which is your condicion. Here haue ye shapt oute shiftes enoughe and digged ye vp many (but yet all to na rowe and to straight) sterting holes The blynd slymey snaile yet foz fear of to harde and hurtfull resistence pretentat cornibus uiam, gageth the way befoze with hir leithey hoznes. The fredome ye say is geuen vs fre= ly in chzist, ergo we deserue it not by obseruing the ozder ye speake of so derkly. Place once your confuse con dicion vpon some certain seate, and if ye be not afraied ne ashamed of your doctrine, call youre condicion by one oz other certain pzoper name It is a token that ye feare your part as false and naught, that ye dare not speake in plaine wozdes plainly and tell vs what thing here ye cal youre

condicion.ye say,which I cal ỹ condi
cion,as for yours so callinge, ye be
but a mã & euery mã is a lyer,nether
will I accepte your wordis in this
cause for truth, excepte ye confirme
them with scripture or arguments
grounded therof,no man is bounde
to beleue your condicion seinge ye
dare not openly expresse it,ne cannot
proue it by scriptures to be the cause
of your effecte.you call it lo:but tell
vs where the scripture so calleth it:
ye shulde haue added plainly with
Paul,speakinge thus. Frely be we
iustifyed by grace thorowe ỹ redẽp-
rom.iii. cion by Iesu Christe by faith in his
bloude,& not as ye falsely saye, frely
by w orkes of penance.

The byf. Joye depraueth gods preachings so abho-
minably & detestably as euen in this place
God suffereth him to wryte so vndiscretly
of him as hathe not ben lykly sene or herd.
For not beinge content to allege Christis
wordis in a sence of his owne imaginacion
he vttereth it thus.christ so said or rather
so thought.&c.

here

here ye rage, here ye exaggerate and heap vpon me a thousand blasphemies for saing ỹ trwthe, That christ thought as he said, as he expressed his thought by his worde. The phariseis ponge scoler came to him to know by what dedis doinge, as ye teache, he might come to heuen, For thei teache men to come thither by their free chose and liberty to do the works of the lawe, their scoler, not yet knowinge his owne weakenes to do it, ne thimpossibilite of the lawe to his free libertie. For the yssew and ende of this story is to declare man to haue no fre libertie of himself to fulfill the lawe, and also thimpossibilite therof to man, as Christe declareth it, vnto this mā thus drowned and deceiued with ỹ phariseis false doctryne. Christ recyteth certain precepts, whiche all saide the scoler he had kepte frome his youth, He hadde kepte them after the pha-

Ioye

ciseis fashion and yours concerning the outward iustice and letter of the law, but not as christe had expounded it of mens affectes to be repressed. When he sawe the arrogante boldenes of this yonge pharisei, he thought by a nother precept to bring him into the knowledge of his owne weaknes, and how lytle fre libertye he had to do gods commaundemēts and how muche free libertie and of your bonde choice to euil and to not do as Christ willeth vs to do, and againe how impossible it is to man to to do that god commaundeth him, & herof commaunded him that thinge which as it laye not in his fre libertie to do it, so was it impossible for hi to fulfill it, as christ expressinge his owne former thought saith. Sooner shal the camel go thorow the nedles eye then the rich enter into the kyngdome of heauen, addynge. That as is impossible to mā is possible to god Nowe howe laye ye? Dyd not christ

thinke

thinke to commaunde that rich man a thinge impossible when he said. If thou wilt be perfit goo and sell all thou haste and geue it to the poze & cõe folow me: If ye say he thought it not, so make ye him a dissembler to saye one and to thinke another.

What so euer he then commaunded him, he thought the same, but he cõmaunded him a thinge impossible. Ergo he thought the same, ỹ minoz is Christes wozdes, solue the argument if ye can. Whiles I tel you yet mo of Christes thoughtes, when he saide, he came not to cal iust men but sinners to repentaunce he thoughte not to call such obstinate arrogaunte pharisais that wolde be iustified by their condicion so full of good wozkes as is yours. Also when god said let their owne table be turned into their owne snare, thoughte he not to halter you with youre owne pleasaunt policie wherebp ye thinke to banysh and to suppzesse his gospel?

psal. lxviii

ye alledge the scriptures for youre
false doctrine, and ye be haltered and
confounded with your owne textes.
ye make bokes thinking by the same
to extinguish the verite and to con-
found vs, and se ye not therby the
truth the wyder to be spred, and the
mo to knowe it into your owne vttr
shame and confusion: he tolde his, y
the haithen kinges shulde be tikled
with these flatteringe titles and na-
mes of your lordship and your gra-
ce, and saide to you uos autem non
sic, But se that you be not so called.
Thought he not therby to knocke
downe yout arrogant pryde and to
teache you humilite: verelye he for-
sawe and thought euen then vppon
your pryde and lordeships to be ex-
alted aboue him selfe. But sone fin-
deth the wolfe an occasion to deuo-
ure the innocent lambe for drinking
of the swete waters which shulde be
comon to them both geuen of god to
quench their thirst. Here may euery

reader

reader see the benome of your kan=
cred hart how gredily ye hunt for oc
casions to depraue, bely and to sclā=
der me causeles, ye say I alledge chr=
istes wordes in a sence of my nowne
imaginacion. It is you and such po
pishe impes as yet defende his anti=
christen doctrine that wrest so violēt
ly the scriptures to your own damna
ble deuiles. For of al sich scriptures
Si vis ad vitā ingredi. &c. Si vis
perfectus esse. &c. and forgeue and ye
shalbe forgeuen, ye gather with pe=
lagiane your fre choice and libertie
to do good, and to kepe the commaū
dements, and to set vp your popishe
merits and iustificacion of workes
all damnable and iniuriouse to chri
stes bloud as very enimies to grace
and to god. when christ proueth by
siche textes man to haue no fre liber
tie to do good and his commaunde
mentes to be impossible to man, and
that no man can therfore merite his
remission ne saluacio. And euē your
own wordes fight against your own

ex=

expolicions. God commandeth vs
things impossible to shewe vs to our
selues nether to haue free libertie to
do good ne to be able to merit oure
saluacion, that we shuld not glory in
our dedis ne reioise i our worthines
but to render all glorye merits and
dignitie to him, and that we aknow-
leginge our own infirmite and im-
possibilitie shuld seke strengthe and
power at him, and that we shulde by
faith enbrace his rightwilnes, his
holines, his merits, and satisfaccios,
and his fulfillinge of the lawe, for
owrowne, thus to geue all the glory
and thankis to him for our remis-
sion, redempcion & saluacion thorow
Jesus christ. These saings. Forgeue
and ye shalbe forgeue, and siche lyke
containe in them bothe a precept and
also a promise (if ye godly expended
them) whiche promise allone as faith
apprehendeth she addresseth hirself
effectuosly by loue to ỹ fulfillinge of
ỹ precept, i forgeuinge hir neighbor

For

for ther is noma̅ ẏ forgeueth trwly onlesse he beleue first in christis promise to haue forgeuenes hi self. And therfore, when christ saithe, Forgeue & ye shalbe forgeue̅, faith first setteth holde vpon hirowne promised forgeuenes in the later sentence and so of faith procedeth to do the precept. your self heraftir can place the effecte before the cause & yet tell vs ẏ cause to gobefore the effecte, And canne ye not as well see and admitte the same order in Christes wordis as in your own examples: So that the man is not forgeuen because he forgeueth as ye arsewardly imagen, but because he beleueth God to forgeue him therfore is ẏ beleuer both forgeuen himself & of that faith he forgeueth his brother. Ye shuld therfore acordinge to your owne example & doctrine hereaftir, of him ẏ folowth you to be your seruant, haue cōsidered & lerned, ẏ your forgeuenes of your neghbour, is the effecte declaringe

you

you to be forgeuē of god, & ȳ forgeue
nes whereby god forgeueth you to be
ȳ cause of your forgeuenes of your
neighbour, & thus ȳ effect to be pla-
ced before ȳ cause. Wich maner of
cōsequētes in arguig fro ȳ effect to ȳ
cause called argumētes a posteriore,
ȳ comē speach & ȳ scriptur often vseth
As to say. ȳ flowers be sprōgē forth
& spred. & ȳ trees waxe grene, ergo it
is sōmer. And yet is somer ȳ cause of
this effect & the effect placed before ȳ
cause. And christ told the pharisey.
Hir sines be forgeuē hir because she
loueth mich. But i derlaring ȳ very
cause wh the effect he expresseth hir for-
geuenes of god to be ȳ cause of hir lo
ue, saig. To whō is mich forgeuē thei
be boūd mich to loue: & euē thus de-
clareth it christ i his parable. mat. 18
teachig vs god first to forgeue vs ȳ
greter detts to thintēt ȳ we seig hi self
mercifull in forgeuing vs, shuld be
mouedȳ more gladly to forgeue our
brethern ȳ lesse dettes. So that his
former forgeuenes of vs is ȳ cause

mouing

mouig vs to forgeue other, saig. Be houeth it not ỹ therfore to haue pite & cõpassiõ of thy felow seruãt, seing ỹ I am so redy to forgeue ỹ: yea I had forgeuẽ ỹ before, as ỹ knowst it, & therfore ỹ oughtest lykewyse to haue forgeuẽ hi, where it is plaine, our forgeuenes of god to be ỹ cause wherch shuldmoue & excite vs gladly likewise to forgeue our neighbour. & ỹ ỹ forgeuenes of our neighbour is placed first as theffect before ỹ cause as it is there & i other places iferred saig. Forgeue & it shalbe forgeuen you. your own exãple of your seruant folowing you hereafter brought in of you cõfoũdet hyour self, if malice had not so blinded you, & for your malice god is worthely to haue hardened your hart against ỹ truth, ỹ in redig his word ye nether vnderstande it truely ne with feare & reuerence enbrace it, but abuse it into your owne dãpnacion & into the destruccion of many other soules. If one shuld cõe to you sekinge your seruice, and

you

you couenant wt him sayinge, Folowe or waite vpon me and thou shalt haue .xl. s. yerely. Is not this comon couenant consented ther vpō ye cause why he serueth you? And yet is the effecte here in your owne wordis placed before the cause of his seruice for except the mā had beleued your promise and trusted to your wordis he wolde neuir haue done ye seruice. And euen so i this and lyke speches. Forgeue and thou shalt be forgeuē, we firste by faith in gods promise apprehend ourown promised forgeuenes of god which causeth vs to forgeue our brothern. For excepte ye obserue this order ye shall fynde it but a faint fayned forgeuenes. I wil not saye agenst it but that ye may be a good lawyer and a ciceroniane rethricion bold & eloquent in doggish eloquence to perswade blasphemies and lies by crafty colours to turne whight into blak and to make foles beleue ye krow is whyght lest ye lese

your

your estimacio. But as for any goodly godly lerninge or trwe vnderstandinge of the holy scriptures I know there is but litle or none in all your babblinge bokis. Had ye counseld vs with. S. Austen vpon siche texts Si vis ad vitam ingredi. Si vis perfectus esse .&c. he wold haue lerned you a truer lesson. or if ye had lerned the promyses & precepts contained in siche speches and consydered the proper cause with hir effect, ye shuld haue sene the vnbeleif of the yonge scoler of the pharisels i the promised perfeccion offred him of Christe to haue ben the cause of his departure and to not fulfill the precepte of sellinge his good and to geue it to the pore, as is the beleif of the entrie into lyfe promised in these wordes (If thou wilt entre into lyfe) the cause why man endeuoureth him to the keping of ỹ commandements. And yet is it god ỹ worketh bothe thought wyl and endeuour in vs to kepe them

them, which when god commandeth vs to aske of him to kepe his precepcis, ye se it not to be in our powr to fulfill them, wherefore ye be to hasty so fyercely to run vpon me with so many execracions and fulminacions out of hieroms mouthe, for sayinge the trwth with Chryste and Paul that is The lawe to be impossible to man, whiche your self haue herto before said and affirmed the same, spekinge of mans imperfection and infirmities, sainge that the yor of the lawe is impossible to be borne of man. Read Austen for this mater, and conferre them to gither w iugement as he wold haue al menis writings to be iuged & tryed by ỹ scriptures, & the scriptures to be red with faith. epist. lxxxix. cc. xcv. li. de. corept & gratia in psal. lxx. & cxviii. & concio. xxvii. Ambro. ca. i. de lac. & uita bea. ca. vi. Aug. ad ualenti. God cōmandeth things impossible to vs, that we might know what we

li. ii. de pcatorum merites. ca. ii. & iiii.

ought

ought of him to aske.

As ye expowned my sayinges, so haue ye expowned scripture, onely as ye wold haue it, or as ye gesse at it, without any consideration how one exposicion agreethe with another, ye be lyke your self peruertitie thorowly. &c. The byl.

My confutacion & your declaracion be ioined together in one boke let the lerned Christen reders iuge bothe our expositions, and in this boke to, lyke dare permitte it to be sene. But in this peece ye triumphe ouer me ayen, ere ye haue goten the victory as thoughe ye had me now vnder your fete. But yet I stande, & haue you in my daunger to declare your ignorant blyndnes & blynde ignorance, how vnlernedly, impertinently and peruersely ye alledge ỹ scriptures for your popish doctryne. as euery reader shal see here after. Ioye

When I had proued to daenes that it was vnaduysedly said of him that man might not do well by goddis grace before iustificacion, I did first improue that fond saing whereby he confounded ỹ order of iustification. The byl.

rion. And when I had declared that (as I haue before touched) then I told him how it folowed also, that by the gift of god, we might do good towards the attainement of iustificacion.

Ioye

How truely ye repoꝛte of doctour Barnes I know not. But and if ye had no nother pꝛobacion then of the good woꝛke of your gentil idolatꝛs going to heare a sermon, it was but fonde and feble as I haue iustely beꝛe foꝛe cõfuted it. And here agen I say That as god geueth his sonne to shyne both vpon the faithfull and infideles, and geueth them both foꝛme, beutye and riches, so geueth he them of his common and general influence and gꝛace. as well to the turkes as to the chꝛistianes, victoꝛies, faier wether, coꝛne, catell, to moue, to lyue, yea and to kepe their pꝛomises faithfully in contractes and confederacions and lyue in a ciuile moꝛall iustice, as men saye that knowe them, moꝛe iustely and faithfully yet thẽ some baptized with water. Thei be mer-

be merciful in helpinge eche other with almose, thei faste .&c. But before god in any good worke of faith in Chryst, thei haue not to reioyse of, which good workes christe me ought to treate teache and proue their partes, and not as ye do of the turkes & Iewes faithles good workes before men onely. How proue ye that the turke may do well to thatainement of iustificacion when he neuer entendeth to know ne beleue in Christe to be God and man, his sautor, ne to be iustifyed by his passion: but only by the good workes of Mahumets lawe as ye by ỹ good workis of the popis lawe. by which your good dedis nether thei ne you shal euer be iustified

Where vnto herken a litle here how wysely ye speke in your iustificacion by onely faith. This Ialke. who beleueth? god or man? I think ye will say man by gods gift. and so god geueth the gift of faith, & man receiueth it. Do not here concurre in two workis god and man: which lye bothe in one bedde, & be houred with one kourtsie to thaccomplesshment of iustificacion.

The byf.

And

And is god so iealouse then that he will not haue it spoken when he worketh, and man also worketh with him by his gifte & helpe? Be not we called cooperatores dei in scripture &c.

Joye

But herken you agen and behold here your iugglyng castes. ye aske who beleueth, god or man? If ye had asked who beleueth his remission of his sinnes in christ. I wold aunswer you, ỹ iustified man. or els I know the deuil beleueth and the turke to, so absolutely as ye speake it, but to speake of the true beleif into christe, who so beleueth he is alredy in the same worke of beleif iustified. And thus ye come to late to proue this man to do any good worke before he be iustified or any concurrant work with god to the same effecte. For the very selfe same dede of beleif into christ iustifieng him, is his iustification wrought of god in the beleuer in christ, & not of ỹ beleuer. I se well enough your fallace in iuggling ỹ a truncate beleif, omitting christ in-

to

to whom ꝑ action tendeth in the iustifi
cacion, & al to forme your informe
faith and material beleif. I see also
howe sleithely ye slip out from the
inuisible worke of iustificacyon in-
to the outwarde office of mens pre-
chyng called in that ministracion
cooperatores dei, the instrumentes
of god in plantinge and wateringe, 1. cor. iii.
god geuinge thencreace, as Paule
declareth them. Can ye conueye no
clenlier god and man into one bede
I tolde ye before ye shulde finde the
couerled to skant (as Isaye saith)
to couer thē both in this one actiō of
iustificatiō. For to beleue in christ, is
not the worke of man, but of god in the worke of god i mā
man, as christ telleth you. And if ye not of mā
aske who receiueth faith into ꝑ mās
hert so to beleue in christ: I answer
with Paul, non ego, sed gratia dei in
me, not I but ꝑ spirit & grace of god
in me, and not the man by yours and
pelagiās free choce, as ye & he techeth
like false heretikes & enmies to grace
for ꝑ geuer of faith & grace, taketh

Ezec.xxx. away first the stonney hert fro mans
flesshe ere he giueth him a newe softe
hart and put into him a newe spirit.
phili.ii. It is god that worketh in vs bothe
ad.cor.iii. the will to receiue it and to beleue
therin in effect for his own goodwil
les sake and not for your merites by
your fre choice as ye with pelagiane
teache men in your boke of instruc-
cions a booke full of repugnances
of false and popishe doctrine, as it is
to se to euery learned reader, a boke
belyke penned of you , for it sauou-
reth euery where of yout dampnable
doctrine. And therfore fearing lest it
shulde haue ben writen against ,you
amonge your selues haue armed it
with the kinges title and autorized
it with his name, being afraid to iu-
stifye yout owne bokes. And euer
there were any traiterouse touche cō
mitted agenst his maiestie, that was
one, and the most ingratitude so vn-
thankfully to abuse the tentle noble
clearnes & ȳ most benigne tentlenes

of

of so gracious a prince to you whith
hath promoted you out of the dong=
hill to sit felowlike with lordes and
dukes. And is this the thanke and
honor and humble seruice ye rendre
therfore to his maiestie, to father a
false boke vpon his highnes into ꝑ
denigracion of his cleare fame ma=
king his grace to sustaine the infa=
mies and sclaunders of your damna
ble popish boke? It is verely no smal
offece, subiects so to abuse the good=
nes of their prince, if it were well lo
ked vpon. The byshops and phari=
seis in christes time, when they coud
not by their own learninge suppresse
christ and his doctrine, then thei stu
died to extinguishe him & his worde
with the secular autorite and power
abusing the simplicite of the magi=
strates. I haue therefore iustlye by
scriptures cōfuted your boke (yours
I call it and not the kinges boke so
vnworthy his name or title) whiche
confutacion wold god his maiestye

might reade once printed and iuge it by the scriptures to know you in sel and flesshe. Take hede ye shal bewraye your selues at last and washe your selues in your owne knit nettes. But returne we. ye say that man on his parte by his fre-choice and assente receyueth the grace of god offred him. And here ye harpe agene secretely vpon the same stringe, but dare not make it to sowne ouerloud. And then ye breake out boldelye as though I had graunted and not eſpied your iugling with your naked shaples beleif, and ye ask it stoughtly as though your premisses coulde not be denied. Do not here concurre in two worckes god and man whiche lye both in one bedde & couered w one couerled to thacõplishmẽt of iustificacion? I answere, here is bothe god & mã, & here be .iii. worcks, one is ꝑ receiuing of faith which is ꝑ worck of god in man (as I haue proued it before (for no man cometh to christe

but

but his father draw him. The secõd
worke is the beleif into Jesu christe philip. 6
forgeuing the man his sinnes, & this
is also ỹ worke of god. Jo. vi. the, iii
is the remission of his synnes or iu-
stificacion, whiche is also the onelye
worke of god, Nowe is not youre
bedde to shorte and your couerletts
to skant in this act of iustificaciõ, to
kouer & contayne your mans concur
rant worke before his iustificacion?
Shewe vs here anye one worke of
mã as his own & not geuẽ hi of god
to do it? For he is here but as ỹ yron
or mater vnder the smythes handes
to be made the sawe wherewith god
entendeth to worke his workes and
as the clay in the potters handes.
Then ye triumph wt a true text, but
falsely applyed, saing. We not we co
operatores dei: that is workers wt
god: yis verely as instruments in ỹ
externe ministracion of preching his
worde as Paule allegeth it: but not 1 cor iii
in the hyd inuisible worke of our iu
stificacion before god, as ye falsely
alledg

alledge it. There Paule speaketh of another maner worke, which ye would confounde with the worke of iustification. And yet euen that worke of preaching do he not attribute to the selues but to god onely, estemynge them selues of no valewe but as brytle vessels wherein god putteth his treasure & as instruments wherwith he worketh as the sawer with his sawe, and addeth iuxta gratiam dei accordinge to the gift of god geuen vs to worke with him. Alike key to cleaue your logge bring ye in of Gedions swerde, which god vsed with Gedion as visible instrumentes to gete the victory of the Madianites. As iustly might ye haue brought in this text. *in circuitu impij ambulant* Bysshops, frieres, and monkes, walk rounde about in their cloisters and galeries for your purpose which ye go so far about in compasse to proue that man worketh with god into the accomplishment of his iustification.

God maketh vs to worke with him.

Thus

Thus ye snak & rende out textes wt-
out any respect of the circumstance
of the mater, how impertinently so-
euer thei be to the thinge ye wolde
proue, ye passe not therof, so ye maye
at all auentures cast thē at your ad-
uersaries head, as do the dronkerds
in their fury, what so euer come next
to hande, be it potte plater, or candel
sticke, it flieth at his head. Because
thei called vpon Gedeon then a liue
present in batail animating him to
fight for thē, therfore your a like rea
son is, we must nowe lykewise cal v-
pon Gedeon and his swerd, & vpon
saint George, and siche lyke saintes
dead which nether heare ne knowe
vs. The lord asketh vs sharply saig
with a threatening. Pro uiuis ad mor- Mat. 6).a
tuos? Wil ye seke helpe at the deade
for men liuing? Do not euery natiō
seke it at their own gods? If we ther
fore be christians let vs fetch coūsell
& seke helpe at our only liuing god
one alone for vs al sufficiēt, & nether

as

at Gedion ne at Georg. The faithful.uicerunr regna per fidem. Thei had the victories vpon kingdoms thorowe faith. what and if Gedions
ephe vi swerde was the worde of god promtsynge him the victory gedion at last with faith apprehending it? Pauls interpretacion maketh al for it. Belyke as ye imagine of george to be called vpon in bataile, so ye beleue, that as he was valeant (if there were any such) in batall, so helpeth he now likewise fighting and florishing in heauen or in the ayer, so that what he once dide alive, as to kill a dragon, the same he now deade is yet redy to do ayen. Hitherto tēdeth
The byl. al your fond & vain barlyng in hole two leues folowing crieng, ỹ swerd of god & of gediō. & dño & gedioni After which sort knowing that god vseth the members of his churche in the ministery of his workes with mutual prayer one to helpe another, we saye.
(Joy, but the scripture neuer said it) God and our lady helpe vs. wherein god geueth the helpe, & our lady prayeth for it
Joy. what then doth christ if he be at home

home. (which is an help to obtayne help.
(Joye. And who shall obteyne vs
his help) And so in the honor of God and
our lady. (Joy. Soli deo honor & glo
ria.) God geueth not his glory from him,
(Joy. No, he parteth it betweue him
selfe and our ladye. Joy)
Here is a goodly dead dreame out of the popis portews, and not one wo=
rde of scripture for it, but playne a=
yenst it. Saye not the scripturs that
there is but onely one mediator be=
twixt God and man with his praier
Jesus christe, and that the helpe of
God is omnipotent and omnisufficie=
nt: we be here al members of christs
chirche in the ministery of his wor=
kis with mutuall teachinge exhor=
tinge helpinge and praynge one for=
other, ergo shal mens workes helpe
God to iustifye or shal the departed
into heuen do ỹ same ministery there
for vs which they did here liuing: hi=
therto tẽdeth yo' deducciõ out of yo'
principal purpose. Is it not ỹ diminis=
hing of gods honor into ỹ derogatiõ

Joye

gala. iii.
i timo ii

of his

his glory to attribute ỹ proper helpe and his proper essenciall workes reserued to his godhed i christes onely humanitie deserued and father them vpō, or imparte thē to mā or womā: As Gediō dirst not saye, My swerde, but the swerde of the lorde gote the victorye, so neuer bode thei Godion fight for them after he was dead. Nether doth gods worde bid vs praye to any saynt departed, albeit beinge alyue we helpe eche other wt mutual prayers, what we do here for other, it folowth not, the same to be done of vs in heuen, or els let Paul preache in heuen & make tentes. &c. If Paul beinge in heuen in spirit, had ben, or is, as profitable with his prechinge or prayers to the congregacion as he was here in bodye & soul, he wold neuer haue writen these wordes to the Philliptans thus sayenge.

As for myself to be in heuen with Christe it is miche better and farre more profitable: but to tary here still

in

in my flesshe, I were more necessary and profitable for you. Where yesee, Sayntes to be more necessary & profitable to their mutall members whē thei & we be here togither, thē when thei be taken from vs into heuen.
But this place of scripture, you ne your papistis, euer espyed ne vnderstode it belyke, ne many othermoo lyke places ayenst you. what els is mēt by Jacobs vision beholdinge thaungels descendinge and ascendinge by the ledder, the lorde of powers onely sittinge vpon the toppe therof, then the onely Chzistis intercession and merits by the ministracion euen of thaungels to be brought vnto vs: And albeit abzahams seruant was committed to ỳ custodie of the aungell, yet did he not pzay to him in the iourneye, but vnto the lord to pzosper it and to shewe his mercie to Abzaham. So that God therfore maketh not his aungels (& then michelle ỳ soulis departed) ỳ ministers of Gen.xxvii Gene.xxiii

of his powet and goodnes, ne to be
prayd to, so to diuyde (as ye dreame)
any of his glory to them. Nether pro
miseth he to vs his help by ỹ seruice
of soulis or spirits to thentent we
shuld diuide our praiers faith and
confidence betwxt god and thē. For
it is platos playn philosophy and the
popis heresie to go and seke to God
by aungels and spirits of the deade
(and not by chrift only) them therfore
to be worshiped because thei may
get vs helpe with God. All the pro=
mises of God ar in Christ, etiam and
amen, that is to say adsewerdly con=
firmed & fulfilled perfitly, wherfore
there be none confirmed in mary pe=
ter George or nicolas nor ī gedions
swerd by their intercession & prayers
vs to be helpen, and therfore we can=
not aske helpe of them in any faith or
beleif, and if we aske it not in faithe
of thē, neuer let vs hope to obtayne
our petitiōs at them. Shew me one
worde of faithe to praye to sayntes.

ex epi. s. cra
mll.

ll. cor. 1

These

These .iiii. thinges where in cõsisteth the glory of God we ought only to attribute them holly vnto him and not to imparte ne diuide them to any creature. that is to wete, adoracion, faithful confidence, inuocacion, and thanks geuinge. These be appropried to god only as the scripture testifyeth euerywhere. And it is the next synne ayenst the holy goost to attribut the onely helpe of God to any mortal man or creature & so to diuide his own glory or any parte ther of frõ him. Ye haue nether scripture ne example al the bible for your prainge to saints, but ỳ playn contrary. And ye be commanded to teache nonother doctryne then ye can geue a rekenig therof out of the scriptures. Ye bylge in to confirme ỳ menis workes must be concurrant with gods workes in iustificacion (for herof yssewth all your deduccion) this childish fainge

.iiii. thinges gyue to god onely

Christ

Christis crosse the spede & saint Nicolas. And God and our ladye help. God and S. George helpe. who laugheth not at these fonde probacions? Lorde, what shameles shiftis be they compelled to seke, and how blinde be they, that haue hardened their hertis agenst ȳ veritie? Be these your scriptures to proue your parte? It is as I euer said. Welden be these popish lawyers good & lerned diuyns. Had the bishop of rome no beter learned captains to defend his false religiō it were sone fallen. But your pusshy authorite and arrogant boldenes armed with cruelte be mightier in mischeff then your lerninge, ye may now lye as ye liste and wryte what ye will, when ye haue banished and condempned all mens bokes and answers agenst you. where fynde ye in scripture that, S. nicolas praieth for vs, or that. S. george or Gedion shall praie for vs? Be it in case George were the patrone of france, and the

frenche

who conuerte you to his truth,

frenche men shulde rall vpon him as effectuously as the englyshemen in batail, shuld not saint George fight againste him selfe?

And god helpeth by geuinge of helpe, and Nicolas by praienge for helpe.

The by

(Joy. And what then doth our only intercessor christ for al sufficiente?)

In confession wherof we set forth the honour of god. (Joye. yea ye stele it from him like theues and murtherers.)

Euen as god wolde haue it magnified.

(Joye. unde uersus.)

Yea euen as ye wold haue it honoured and magnified after youre owne wicked inuencion of which de uilysthe deuisers of gods worshyp and glorie after their owne beastely wittes, Paule thus saith. when thei had knowen that there was god, yet did thei not worship him as god, but shewed their own vaine curiositie and arrogancie, and curiouse vanitie in their owne reasoning for gods glorious honour. In so muche that thei obscured their owne blynde ig-

Joye

rom.i

norant herris, and where thei thought them selues to haue done most wysely for gods honor and glorie, there thei proued themselues starke foles and fil to worshipinge and callinge vpon the creaturs in stede of God ỹ creator of all. Agene, beholde how greuously Christe stryketh you with the autoritie of Isay for honouringe God with menis precepts and tradicions: God tolde Abrahã that his name was (el, shaida) that is one alone for al sufficient and almighty And if ye beleue him not to be siche one to helpe you, then cal to nicolas, runne to George Marye. &c. & saye, the moo, the beter, as do your blynd disciples. And if ye beleue that Nicolas his helpe must helpe God to helpe you, so make ye God no God, or if ye think ỹ Nicolas his eares be not stopt ne kut of (as ye list to lye & iest of vs) or not to be a slepe. wel, kry on hard vpon him as did Baals pri-

stes

who conuerte you to his truth, &

stes vpon their God tyl Nicolas answer you. Cal lykewyse vpō George, in batail, whylis yet God winketh at your false and superstitiouse inuocacions, at last for your hardnecked idolatrye, and for your persecutinge and shedinge of innocent blode, worthely to turne the edges of your sathanik swerdis and there popishe pointes ayenste your selues mooste vnhappely to fight for your false God. God neuer bode vs go and call vpō any other then on himself onely in cryste and for his sake. And if ye beleue not him, gete ye to some other helpers & sauiors by participation and make them your false gods by adoracion and inuocacion. For vnto whom soeuer ye go and cal vpon in your anxt and nede beleuinge the sāe to helpe you, whether it be niclas Jan or George, the same is your god in whom ye beleue. For howe can ye call vppon him (saith Paule) in rom.x

whome you beleue not? And ye be
maried to ỹ god in a false faith hope
and loue committing with him as ỹ
prophets testifye aduouterouse ido-
latrye. Beware god is a ielouse god
and loketh to haue our hole faith cō-
fidence, hope and loue, with all oure
hole hertes. And how standeth these
1 Tim. 1. together, onely to god be honor glo-
ry and praise, and yet ye geue his ho
nour and diuide it betwixt him and
mary and Niclas. &c. by participact-
one. Ye is contente that parents and
magistrates haue their dewe ciuile
honor and reuerence, but gods own
glorye honour and worship in spirit
and veritie by inuocation of faith, I
pray ye let him selfe onely enioye it,
totally entierly absolutely, and holy
as ye terme it, and robbe him not of it
ye may aswell by participation im-
parte his godhed and his diuine po
wer from him as his glorye and ho-
noure whiche be hys inseperable es-
sencials. Your doctrine is blasphe-
mouse

mose to gods holy name and glory. Repent ye. And to confirme this damnable doctryne ye peruert christis wordis. saynge If any man honor me, my father shal honor him in heue where the text is. Si. quis mihi ministrat, pater meus cohonestabit eum. that is. Whoso ministreth vnto me (meanynge in his vocacion by preching or gouernig truly in his office) my father shal beutifye him in glorie, euen the same that Paul saith If we here suffere with christ in his trwe seruice any ignominy, we shalbe glorifyed w̄ hī i heue. For he setteth ignominie agenste glorye. But your wordes sowne naughtely, as to saye, whoso honoureth me (where honor is taken for gods honor) and then continently to say My father shall honor him, as though ye wold haue honor in bothe places to be taken a lyke, makinge God to honour his creature with his diuyne honor. Ye muste recite the scriptures as thei

stande and alter not christes wordes for your wiked purpose left, as Salomon saithe, ye be reproued as a lier.

The byf. God spendeth not his glory and honor ne parte the lesse,

Iohn No but you almiche as in you lyeth wolde robbe him of them, and ye cõmitte that execrable sacrylege that Paule speaketh of Roma. ii. For as in his adoracion, confidence, faith, inuocation and in thankes geuyng consistethe his glorye and honour, so be they not diuisible from hym. But because (as ye saye) GOD is eyche omnisufficiente and aboundante in glorye, yet therefore ought ye not to steale anye from hym, as saye theues. It is no synne to robbe the ryche that haue enoughe.

The byf. But god so spredeth his honoure abrode and is thereby magnified amonge vs.

Iohn He spreadeth it not abrode either to

who conuerte you to his truth,

be stolen or diuided from hym as ye wold, and teach by your participation, but to be acknowledged of vs and thanked for it, which his glorye and honoure if ye vsurpe or diuide them to anye other so dishonoure ye and blaspheme god, and ye honoure the deuyll. For god will be honoured and magnified after his owne prescripte wordes and not after youre vaine imaginacions as thei leade you thoughe they appeare in youre eyes neuer so glorious. There is no creature in heauen ne vpon erth, excepte it be antichrist, but abhorreth & putteth it from hym when it is offred hi. But ye will eat still of the tree of knoweledge of good & euell at the perswasion of the serpente, deceytinge and deuilinge to God what glory and honour ye list, and teache it to be good without his worde. ye saye we cannot abyde that christe suffred for oure example. yisse better then you, that neuer folowed hys

deute. xiii.

example

example, and yet will be called his
successors.

The byf. Also ye loue christ but ye diuide him from
his seruantes his saints departed, vnder
a wronge pretence of the preseruation of
his holy honour.

Ioye Christ wil haue his hole honor reser
ued to him selfe onely, as Paule and
Ilay saye. Nether will his saintes
departed desire it but refuse it offred
them, as did the apostels and aun-
gels vtterly thruste it from them, as
did the aungel in the apo. xxii. and
not christ in the forme of an aungel:

The byf, Christ him selfe ye call lyfe, but ye call his
seruauntes the saintes departed dead mi
and for spyte cut of their eares.

Ioye Thei be no liuinge men but liuinge
spirits and dead bodies, nether can
men cut of their eares, seinge the spi-
rits haue nether eares ne bodies ne
heades, but as touchinge ỹ bodely
part: be resolued into dust. Thei be i
dle idols eares, that haue eares and
heare not, eyes and cannot se, whose
eares ye say men cut of, and by your
own consent their stockish dead bo-

dies

who conuerte you to his truth,

dies cast into the fier. because ye cõ=
mit idolatry before them.

Thus diuide ye christ and make strife be= The byll
twene his giftes also & your onely faith
to put charitie out of office in iustificati=
on.

Onely faith to iustify maketh no Ioye
strife with charitie which is patient
and enuieth not faith to do hir owne
proper office as ye of enuy vnchari
tablye contende and striue so falsely:
But it is your popishe doctrine that
maketh the strife & scisme diuidinge
your selues from all christen faith=
full and true religion. For as the
londe is diuided in situacion frome
all other, so wold ye forme it to your
selues a sondrye faith and religion
from all other nations. Christ neuer
chaunged the heade of any chirche
ether in the Iewes or gentiles, but
he also with the same chaunged the
bodye euen the chirche, or els it were
but a monstrose thinge an antichri=
sten church to haue a Christen head
and a Christen head to haue Anti=

chri=

chriſte miniſters, as ye haue ſtudyed
longe craftely to bringe it to paſſe
in englond till your tyme & daye be-
comen, when ye maye agene ioyne
your abolished head to his owne re-
ſerued body ſo craftely kepte of you
for the ſame ende. For ye knowe it
ful well, what muſte nedis folow
ſolonge as the popis chirche ſtonde,
and his bodye lyueth amonge you.
And euen here if ye liſt, take a taſte
of winchelters wylye witte to bringe
home agene his, in name and title
onely with him and his holy aboli-
To abolish ſhed father. To abolish a thinge is
ſo to ſkrape and blott it out into na-
ught that nether ſont ne ſauore ne
any veſtigie ſtepe or ſigne remayne
therof. But whether the popis faith
& religion, with his rites ceremonies
& tradictõs be ſo abolished, I repoꝛte
me to all ỹ realme. I bode ye in my
foꝛmer boke ſeke out ỹ text wher chriſ
rite iuſtifyethe, but yet haue ye not
found it. And therfoꝛe ye noꝛ fal to

your

who conuerte you to his truth,

your own fonde witte with this fõd sophisticall argument.

God iustifieth: god is charitie, ergo charitie, iustifieth. The byf.

I denye your argument, for that your termes in the premisses and in the conclusion be not of one & lyke significaciõ as ye wel know. Thẽ ye bid me reade a certain text of Paule agen & do as plato was wõt todo, saing, do it not touch me: I haue red it agen & here I write it to you againe to see whether ye cã yet se & fele whether it toucheth you, & let all indifferẽt reders be iuges whether it hit ye not & set ye not out in your own colors & it were apelles hi selfhad painted you saing. he ỹ wilbe iustified by workes & not by onely faith in Jesu christ, is in the way of perdicion euẽ in a corrupt mind caried away of cõtrary lustes and affeccions, euer lerning & neuer comẽ to the true knowlege. For such deceiuers shal go forth

Ioys

wozse and wozse til their wykednes
be type leadinge other into errours,
theirselues beinge blynde and fare
out of the waye, auerted vnto vayne
speche and false doctryne willinge to
be sene Doctors and teachers and
yet vnderstand thei not what thei
say ne of what thing thei make their
articles actes and enstruccions.
paraduenture ye wil say ye make the
not) but I dare saye ye geue euil
counsel bothe to the makinge and
also to the cruel execucion vpon the
that will rather obey god then mens
tradicions.

The bysh. To the atteinment of iustificacion is required faith and charitie.

Joy. This sainge I confuted in my former boke thus. Faith only saith chryst and Paul, is required to thatteinment of iustificacion which is of God. Nether is charitie diuided fro fayth but from the efficacie effecte & office to iustifye, for to this effecte and office is faith onely sufficient effectuously: As from fyer or fro the

sone

sone we exclude not heat ne bright nes, but yet hathe hir heate and bri= ghtnes their sondry effectes and offi ces, for the heat warmeth & w hir bri ghtnes she shyneth and geueth light Here may euery reader se how falle= ly ye repoꝛt my woꝛdes and how ma licioulely ye repoꝛte of me fatninge and foꝛminge your owne falle foun= dacion thus.

The byſ. ye saye that charitie is ioyned with faith and ye take faith and charitie foꝛ.ii sisters, but ye make faith the elder sister.

Joye. Hitherto ye say truth of me, foꝛ in ỹ natural oꝛder of their pꝛoper opera= tions faith woꝛketh hir action in knowledge of god and iustificacion befoꝛe charitie woꝛketh hirs in lo= uinge god. &c:

Joye And ye affirme that in iustification, chari tie, that ye call the ponger sister is not ex= cluded. These be your woꝛdes wherin ye saye the same. I say.

The byſ. No ye belye me deadly, they be not my woꝛdes as euery reader may see it. But they be yours fained falle woꝛdes therevpon to deduce your falle

falſe doctrine folowinge. And here
thriſe ye father your falſe inuented
ſaing vpon me which I neuer ſaid
ne thought ne wrote them I ſaye
that charitie is with faith, but yet
excluded from theffice cy effect and
office to iuſtifie ſo that ſhe is not co
currant with faith in the action of iu
ſtification, as I geue my plaine ex
ample, but charitie hath a ſondry act
and operation from faith as to be
leue in chriſt and to loue him be two
actes as be to ſee and to here the ſon
dry offices and actes of two diſtinct
ſences albeit thei be both together in
one head. And I saye charitie is in
the iuſtified man, but not concurrāt
into theffect of iuſtification as any
cauſe formall with faith thereof, as
ye falſely report me. Here maiſt thou
ſee, good reader, what crafty falſhed
he vſeth to argew, ex non conceſſis.
of that I neuer graunted it him, to
make his falſe parte appere true, I
wrote more circumſpectely adding
a plaine example, for I knewe how

sinistrely capcious̄e this byshop is, lest he shulde take any aduauntage at my wordes, And nowe when his owne conscience telleth him that charitie is not concurrante with faithe in the worke of iustificacion contrary to his conclusion, then he seketh his shiftes, first in the, xlvii. lefe ther to place loue, because thei that abide in loue (saith he) abyde in faith whiche is the lyfe of the iust. There he went about to proue charite to geue lyfe, which I haue refuted iustly. Then in the. lv. lefe, he saith scriptur attributeth lyfe to charite, but that scripture can he not yet finde. And now at last, as mistrustig al this not to help him. he saith. That I saye ỹ charitie is in iustificaciō & ỹ I say ỹ same ỹ he saith & belieth me falsly, for I neuer said it, as myboke testifieth.

Another variance betwene you and me is ye say, Albeit both sisters faith & charitie be in iustificacion, yet charitie the ponger sister (as ye terme it) standeth stil idle and only waiteth vpon hir elder sister. The byf,

I neuer

Note

I neuer sayd these wordes as euer
man may seeit it in my boke. Wh
therwith will not serueye, then be ye
compelled to flye to lyes. In dede I
call bywaye of doctryne faith and
charitie two sisters and faith to be
the elder because she is the rote of
charitie and is first in operation.
And nowe I wyll compare faithe,
hope, and charitie to .iii. sisters or
Sophocles to the .iii graces called
charites, so connexed hand in hande
as it were inseperably linked toge-
ther ut gratia gratiam pariat uel ma
hat, impugne the similitude if ye ca
These .iii. graces or giftes put into
one soule are not idle giftes of god
as ye blaspeme hys giftes, but be in
their continuall encreace vnto their
proper distincte actions, and maybe
well called after their autor, or soule
wherein they are. Entelechia that is
a lyuely perpetuall vnwearye wor-
kynge substaunce, although the bo-
dy sleapeth, which solicite the good

tre

tree to bringe forth hir frute in hir tyme. which graces in their encreace be knowen by their orderly operations and frutes. Faith in christ firste beleueth into hym and iustifieth and teacheth man al his good workes to be wrought in him of god, and not of himself, faith purifyeth hertes, and maketh a quiete conscience whiche is our holy sabboth and rest, so oft commanded in the lawe to be sanctified of vs. By hope we continue i the thinge now known and promesed. By faith, and by expectacō paciently tary for it. Faith beleueth God to be trwe, hope taryeth tyl God exhibeth his trwth in tyme when thoccasion shalbe geuen. Faith beleueth God to be hir father, hope taryeth tyl he declare him self fatherly to vs. Faith beleueth eternall lyfe to be geuen vs for christis sake, hope waiteth for the daye where in it shalbe reueled vnto vs. Faith is ỹ foūdacō stone wher vpon hope and charitie

reste and leane fast to it. charitie extendeth hir to god knowen by faith, and to hir neighbour. These .iii. giftes, I may also by waye of doctrine compare to .iii. distinct knids of seades throne into one and the same grounde, whiche albeit anon thei appere not aboue the grounde, yet nether is the earthe ne the seades idle, (as ye taunt and terme it) but by the secrete power of the mooste high seadilman worke their naturall distinct operacions and officles ere thei appere and fructifye their distinct frutes. Neither adde I anye (onelies) otherwise to faith then the scripture, and all the olde holy doctors do, as hir onely proper distincte operation requireth, In the iustified man they be al .iii. but not concurrant into the one and same effecte of iustification. but eche gifte seuerally tendeth into hir proper action and be not idle, no notherwise thenwhē the man hauing both eies eares & nose, seeth with his

eyes

eyes onelye, yet be not therefore his eares ne nose idle sences. Then by an other false suppositiō wold ye deduce a falser conclusion, sayeng.

The by

In dede the effect of faith is properly to illumine the vnderstanding & of charitie to warme. Now if the iustification of man implyed only the expulsion of derkenes frō mans vnderstāding, the effect of faith wold suffice: but seing god in iustification moueth mannes hert and kindleth loue in it, why may not these two vertues with their two effectes by gods worcking concurre in mans iustification?

Joye

Fyrst the scripture teach you that to illumine the vnderstandynge is not so properly attributed to faith but also to the declaracion of ỹ word saienge, Declaratio sermonum tuorū illuminat & intellectum dat paruulis. The declaration of thy wordes illumineth and geuethe vnderstandyng to the litle ones. And agen, præceptum domini lucidum illuminans oculos. The precept of the lord is pure & bright illumininge the eies of oure vnderstāding. And in another place lucerna pedibus meis uerbum tuum

thy worde is lanterne and light to my fete. If ye had red diligently and vnderstanden the psalmes ye shulde haue sene this propertye attributed to the worde, but I will not steke w you for so litle ignorance. Then ye saye. If the iustificacion implyed onely therpulsiō of derkenes the effect of faith were sufficient, As thoughe if the iustificaciō implyed not onelye that effecte but many other it shuld not be sufficient but it implyeth manye mo effectes beside youre warnynge with charitie and yet is it sufficient. For in the iustifycacion by faith onely, God purifyeth the herte, In the iustificacion is implied therpulsion of dubitacion of the remissiō, and is implied the peace and setlinge at reste of a tranquill conscience and yet all these imp'yings let not faith onely the lesse to iustifye. But what and if I saye, that God by faith warmeth the hert and kindleth it to loue as by the rote of charitee I am able

to

to proue it. Thus, God geueth no cold faith into manis hert but a warme faith effectuouly to warme, ergo. Faith warmeth charite and kindleth loue with oute the which warminge faith, your charite were as colde as yse. Nowe is this youre wyse argument, God in iustificacion kindleth loue in man, ergo charite iustifyeth. I denye your argumēt: proue it if ye can, For God kindleth not loue by loue, but kidleth lou by faith For if loue be not warmed by faith it shalbe but a cold and faithles loue. I meruel ye be so blyndened & wil not see the trwth but so sinistrely of malice to seke these feble childish shiftis had ye rede but this one text of Paul (malice not blyndinge your vnderstandinge) Porro finis precepti est charitas ex puro corde & cōscientia bona & fide non simulata, Thende of the precept is loue procedinge out of a pure hert and out of a good conscience, and out of faith vnfayned. ye

1. Tim. 1.

might haue sene plainly out of what
cote charite springeth, and faith iu-
stifienge, purifienge, and makinge a
good conscience to go before charitie
But herken what followeth. a quibus
quod aberrarunt quidam, defecerũt
ad uaniloquium, uolentes legis esse
doctores non intelligentes que lo-
quuntur neque de quibus asseuerant
from the whiche doctrine and order
of faith and charitie. &c. because some
men haue erred and gone farre from
it, therfore are they fallen back from
the truth vnto vaine and lieng spech
false reasons and arguments, agenst
the veritie, willinge to be seene and
to be doctours of the lawe and tea-
chers of gods law not vnderstãding
what they speke, ne of what thinges
they make assertiõs articles and sich
lik affirmaciõs, enstrucciõs, &c. now
how say ye, haue not S. Paul liuely
described you here, & set ye forth in
your iust colors? Blame not me for
recitinge these wordes, but Paule for
writing

wrytinge them and your self for vert
fieng them of your selfe with youre
owne dedes wordes and wrytinge.
Trewely, not with all the learninge
subtilite, rethrike, and witte ye haue
shall ye prove charitie to helpe faith
to iustifie, but only faith to do it, for
ye striue against the truthe and as
christe tolde Paul It is to harde for
ye to kick against ỹ prick. God once
illumine your hert w̄ his word to se
once onely faith to iustifye. amen.

As for Paul declareth plainly that albeit
he speketh sometime of faith without me
cion of charitie, yet he meaneth not faith,
as a bare foundacion, but faith with cha-
ritie to iustifye.

The byf

Joye

Albeit, ye be the popes lawer and
doctour to, yet do I not take ye to be
of so highe autoritie, as to beleue
these your bare wordes concerninge
the vnderstanding of Paules mynd
But & if Paule haue so plainly decla
red his minde, as charitie wyth faith
to iustifye, seinge ye be so well seene
in Paule, expresse Paules mynde
with

with Paulis wordis forthis mater, lyke a lerned bishop, Nether we ne Paul ne Christ call faith onely iustifyinge, a bare foundacion, for god geueth no liche idle, bare cold giftis, as ye prate of, nether christ buylding his chirche of that rocke of faith onely in him, wold haue it called a bare foundacion, al this your extenuacion of faith to make it youre material chaples faith I tell ye, wyl not serue your popishe purpose, the almighty power of gods euerlastinge worde prealeth to fore vpon ye, for onely faith iustifyinge. Ye coud neuer haue cõtended in a more difficile yea impossible argument and mater to proue, then not oneli faith to iustifye, but charite to be concurrant ye shulde haue red it. Hebreus. x. how Paul declareth his mynde and ordes of these giftis sayinge and affirminge, vs to come to our great prieste Christ with pure herte in the certaintie and assewerannce of (faithe) ourr hertis

sprincled,

sprincled, and theuil conscience put a
waye, the body washed with pure
water, we holdinge the confession of Hope
hope) not waueringe (for he is faith-
full which hath promised) & consider
we one auother, into this ende that
we maye prouoke vs (to loue) & to do Loue.
good workis. where ye see in what
place fayth first standeth with hir
proper seuerall operacion, wher hope
with hirs, and laste of al charite plac-
ed with hir workes, whiche order of
these. iii. giftis the scripture euery
where obserueth, placinge faith as
the foundacion and rote of hope and
charite & of al other vertews, so ỹ as
Paule saithe, what soeuer is not of
faith is synne. And here, after your
longe vain bablinge of faith ỹ bring-
geth knowlege and fayth that hath
not charite, (as though trwe faithe,
and knowledge contrarye to Iesaye,
were not all one, or were without
charite) and faithe not to geue lyfe
but loue to be ỹ lyfe of ỹ iuste cõtra-

ry to all the scriptures, then ye wold haue youre onely. onely ioyned to o= nely god & not to faith. As thoughe when the scriptures with ỹ doctors saye, by onelye faith man is iustified, thei wolde exclude god the principal cause efficient from our iustification and remission whiche plasphemye to think, who is so madde and brutishe And to confirme your deuillish drift ye adde stoughtly, And this is the plaine teachinge and agreable with scriptures whiche muste be vnder= stauden as one parte be consonante w another without sicke hacking as ye make of it, But not one worde of scripture bring ye for your teaching ne agreablenes, but lordly ye say. Thus we must vnderstand them, as though ye had ỹ same falsly vsurped autorite ouer ỹ scripture & our faith as hath your ãtichriste father of rõe to cõpel & cõmaũd vs to beleue & to vnderstãd what ye list, which is ỹ v= surped powr & honor aboue god whe= of

of Daniel and Paul speke. For when Christ euer referred his doctryne to the lawe and prophetis, yet will this blodybeaste and hir whelpes compel men to beleue their faise doctryne & falser faithe for their owne popishe persons vsurped false autorite only.

The byl,

God gaue abraham faith where with to beleue in him, and charite wher with to loue him. And abraham as he beleued in God so he loued him, bothe to gither.

Joy It is trwe, if he coud do bothe at once with one acte)

Here haue ye condemped your self for fyrst ye saye, God gaue Abraham faith to beleue in him. And now as touchinge this firste gifte what saith the scripture? credidit. Abrahã deo et imputatum est ei ad iusticiam, Abraham beleued in God and it was imputed him vnto rightwiseness, here ye se that same only acte of beleif in God, to be rekened to him for his rightwysnes, ere loue proceedeth to hir proper worke for loue presupposeth the thinge knowne by faithe ere she cãnne loue it.

Joye

As your selfe saith within.xii. lynes
before,and that faith bringing know
ledge must nedes procede loue, and
yet blyndely,ye forgetting your self
harpe still of this your onely vntew
ned stringe. Charitie loueth, ergo
charitie iustifieth.your selfe see it, &
ye say and write it, that faith & loue
being two distincte giftes,muste ne-
des tende into two sondrye, and dis-
tincte effectes,and yet be ye so blynd
that ye wolde violently make them
concurrant into the one effecte of iu-
stification.And ye saye,charitie iusti
fieth,which speche of faith,as to saye
faith iustifieth, offendeth your dilt-
cate eares,because, I speake it. As
thoughe all lyke speches,saue suche
as come out of your mouth throwe
malyce and arrogancy,yea and that
so proudly,should stinke as saith the
psal.lxxii.vpon you. I maruell ye
sweat so sore with so many wordes,
for charitie to iustifye and haue so
litle charite your selfe and lesse loue

to faith iustifienge, whiche is truth
And as often as Paule nameth faith not
speaking of loue, so ofte and oftener, speak-
eth Joan in his pistles of charitie, with-
out mencion of faith.

The byl.

If the often speaking of a thinge
shulde proue, so do Joan speake as
often of synne, withoute mencion of
faith, as doth Paul of faith without
mencion of loue. I wonder ye shame
not thus fondly to reason. But shew
vs where saith Joan, charitie iustifi-
eth, as oft as Paule saith, by faithe
we be iustified: who seeth not by the-
se your vain shiftes and feble weak
arguments, how falce is your parte,
when ys can neither by scripture nor
reason proue it, howe oft saith Paul
in one chapter. By faith all oure fa-
thers haue deserued the testimonye
of rightwisenes? Then wolde ye by
as fonde a profe make it appere that
charitie iustificth, because christ saith
The father drawethe vs to him by
faith. which to make it somwhat like
ye falsely expowne christs wordes by

Joye

put-

putting to your owne dreame, fayning
that by loue we be drawne to Christ.
But and if ye had red but two lynes
forthet, ye shuld haue sene Christ to
haue expowned himself, sainge, vs to
be drawne and to come to him onely
by faith: thus concludinge. Euery
man therfore that hath herd of my fa-
ther and is lerned of him he cometh
to me. To hear of ỹ father, the scrip-
ture expowneth it, to beleue and to
haue faith geuen vs of him, as christ
Mat. xvi. affirmed it to peter: and as Paul de-
clareth it, faith to come of hearinge.
And therfore to hear of god, and to be
lerned of god, and to beleue in him
thorow christ be alone, Paul calling
it, auditum fidei, that is the hearing
of faith, or faith had by hearinge.
And turne to ỹ pistle to the hebrews
and loke whether we come not first
to God by faith ere we loue him. ye
had nede go studie the scripturs yet
beter & lerne to conferre ỹ places, &
not thus to allege thē at rouers. Ye

say

say a litle before, Thei muste be vn-
derstanden as one parte be cõsonant
to the other, without hackinge as I
make of thē, but in so saing, ye twitch
your selfe by the nose. Ye here openli
chop your hackinge knyfe into your
own sower herbes with a false glose
hackt into your owne potage. For ye
neuer obserued the context ne confe-
rence of the places, which is a token
but of a popish lerned doctor. And as
for me, I haue not, ne desyre I any
other waye, as euery reader may see
it, to confute your falsely alledged &
falselyer expowned autorites then
by the circumstance & conference of, ỹ
context & by lyke places, nether can
I, ne will I vse any other weapen to
confute your false bokis.

The dyf. And as for the speche of (onely faieth iusti-
fieth) the scripture hath it not And yet
hath it ben spoken by some lerned men to
exclude the workes of moses lawe.

Iore Albe it the scripture hath it not in the
same syllables, yet it hath the very
self same sence, as I shall so mani-

festly shewe it, and proue it that ye shall not be able to auoyde it. For christ saith, as it is written, bothe in Luke and Marke. Only beleue and thy doughter is safe, nothinge els requiring of the man for the restoring of his daughter, but faith onely into him. In a nother place he sayde. If thou canst beleue, I can helpe the, & all thinges be possible to him that beleue, here is nothing els required then faithe of the man for driuinge out that euil spirite of his sonne. In all other his saluacions and helpe, & hearing and grauntinge their petici ons, christ required onely their faith into him, as all the story of the gospell testifieth. Now commeth Paul as the most faithfull treater, and expouner of the lawe and gospel, whiche diuideth the hole scriptures and the ministracion of the preachers & apostles of christ into ỹ preaching of ỹ law and of the gospel. And here he proueth the state and cõdicio of euery

ry man, ether to be vnder the lawe or vnder the grace of the gospell, wher of he deduceth two maner of right-wysmakinge or righteousnesses, one righteousnes of the lawe and the tother of the faithe of the gospell, excluding with expres wordis mighte ly and clerely the righteousnes of the lawe from the iustificacion by faithe, as one contrary to the tother, affirminge constantly, and often. That we be sewer and certain, man to not be iustifyed by ỹ workis of the lawe (which iustificacion he euery where calleth the righteousnes of the lawe) but by faith. And we conclude man to be iustifyed by faith without the workes of the lawe. And clerely to exclude al the workis & righteousnes of the lawe, that the onely righteousnes of faith might stand clerely in sight, he saith men be iustified frely, thorow grace, by faith. Now ye see, That ther be but two thingis in controuersy, one contrary to the tother,

to iustifye, that is to saye, the worckis of the lawe, & the gifit of faithe. But Paul constantly excludeth ỹ workes of the lawe, and admitteth and affirmeth onely faith to iustifye. For nothing els then faith is annexed and joyned to this iustificacion, wherfore it is must nedis folowe only faith to iustifye in the iustificacion of fayth Also man is not iustified by any thig els then by faith, ergo only faith iustifieth, man seeth not with any sence els then only with his eyes, ergo his eyes onelye see. What beast is so brutishe as to denye or cauill agenst these so plaine speaches? Of these Paules argumentes & christes wordes, all the olde holy doctours gathered this ferme conclusiō. Only faith iustifieth, which you ne anye els can iustly impugne, ye haue hitherto therfore shet out al your shaftes at a wronge marke, which yet could not see ne euer hit the truth ne vnderstād what Paule meaneth by the contra-

ry

ey position of these his wont words. Iusticia fidei, & iusticia legis, iusticia ex fide, & iusticia ex lege, iusticia propria & iusticia dei, & such like phrases, often he saith by faithe man is iustified, but neuer by charite, ne in any place of the scripture is it wrīte. And yet you of a set proposed malice conteined agenste the veritie, contende thus arrogantly to impugne ỳ truth and all to shew your wily witte, and high letting in perswading blasphemies to soles, leste ye shulde lese the false opinion, and vaine estemacion whiche the vnlerned haue conceiued vpon you. ye saye some learned men haue so spoken it, as onely faith iustifieth. And be ye so highly learned in your own conseit, ỳ ye be ashamed & let scorne, to speke ỳ same, but thus arrogantly & vnlearnedly to impugne such learned mens sainges? ye saye, they sayd it to exclude Moses lawe. And I tel ye, that Paul also therfore said it, euē to exclude Moses law frō the act of iustificacion. And why wil

to iustifye, that is to saye, the workis of the lawe, & the gifit of faithe. But Paul constantly excludeth ȳ workes of the lawe, and admitteth and affirmeth onely faith to iustifye. For nothing els then faith is annexed and ioyned to this iustificacion, wherfore it is must nedis folowe only faith to iustifye in the iustificacion of fayth Also man is not iustified by any thig els then by faith, ergo only faith iustifieth, man seeth not with any sence els then only with his eyes, ergo his eyes onelye see. What beast is so brutishe as to denye or cauill agenst these so plaine speaches? Of these Paules argumentes & christes wordes, all the olde holy doctours gathered this ferme conclusiō. Only faith iustifieth, which you ne anye els can iustly impugne, ye haue hitherto therfore shet out al your shaftes at a wronge marke, which yet could not see ne euer hit the truth ne vnderstād what Paule meaneth by the contra-

ry

ey position of these his wont words. Iusticia fidei, & iusticia legis, iusticia ex fide, & iusticia ex lege, iusticia propria & iusticia dei, wt such like phrases, often he saith by faithe man is iustified, but neuer by charite, ne in any place of the scripture is it wrtē. And yet you of a set proposed malice conceiued agenste the veritie, contende thus arrogantly to impugne ỹ truth and all to shew your wily witte, and high learning in perswading blasphemies to foles, leste ye shulde lese the false opinion, and vaine estemacion whiche the vnlerned haue conceiued vpon you. ye saye some learned men haue so spoken it, as onely faith iustifieth. And be ye so highly learned in your owne conseit, ỹ ye be ashamed or let scorne, to speke ỹ same, but thus arrogantly & vnlearnedly to impugne such learned mens sainges? ye saye, they sayd it to exclude Moses lawe. And I tel ye, that Paul also therfore said it, euē to exclude Moses law frō the act of iustificacion. And why wil

not you say the same also with the same lerned men to exclude the same lawe of Moses: ar ye so wyse as to barye and agen say these lerned mē: what other lawe wold ye exclude then moses lawe: Be not the .x. preceptis conteined in Moyses lawe: which I haue constantly proued by the scriptures bothe here and in my former boke that Paule and Peter vnderstode and proued it playnly euen by the worckis of the lawe, the .x. commandements whiche ye call the morals to be excluded from faith in the acte of iustificacion as in nowyse to to be concurrant into that effecte. Which ye cannot auoid ne solute w all the learninge ye haue, And for the texte ye bringe in of Paule. Neq; circumcisio &c. maketh directelye againste you, as I haue playnely declared it afore.

In your. 4 article.

The byf. Moyse

And he that hathe not charitie is nothinge.

And why: because he hath not faythe into

into Christe which is the lyke of the iuste and rote of charitie. Then this is your argument. He that hath charitie is somewhat, ergo charitie iustifieth, your argument is naught: Nether yet this, God maketh his promise to them ỹ loue, as well as to thẽ that beleue, ergo charitie iustifiethe, this is naught also. A lyke argumẽt God maketh his promise to him that worketh, writeth, honoureth his parentes, is pacient, ergo workes writinge. &c. iustifye, these argumentes be worthe the wisedom of him whõ god hath blyndned and made folish his wisedom snarled in his owne wily craftines.

Ioan sayeth, he that loueth not god, knoweth not god. The byl

And why? because he hath not faithe into christe whereby he shulde know god the father in christ. Ioye

So that without loue I cannot stedfastly beleue, no not the beleue of knowelege. &c. ergo loue iustifieth. The byl

Loue is not the cause of beleif in Ioye christe

chʒist, but the beleif into chʒist is the cause of loue. ye must, I tel you leaue your iuggelynge cast with your trun cate absolute beleue, and lyke a chʒi= sten beleuer, put to chʒiste in your be= leif, or elles the deuyll and the turke beleue without loue, with the beleife of your knowledge & with an histo= rike faith, ye say ye cānot beleue frute fully whout loue. I beleue ye wel: þ nother wt your loue, ne without it, cā ye beleue in chʒist. But I, and all o= ther faithfull to whome god geue th his gifte of faith in Iesu chʒist, we cā beleue in him, loue not beinge so con currant into the act of beleif in chʒist as to say with loue I beleue in chʒist as well as with faith. As to saye in a like speach. I am not iustified with= out my .v. senses, and yet do thei not iustifye me. ye speke in a lyke fallacie as the man told the boter wyfe þ she made hir boter with her eares. It is truth, quod she, I made it not with out them, but hadde them wheu I

made

made it. Your self lo, now be ye come so daley with sich idle ridels. For no iust argumētes can ye make for your loue to iustifie. Ye shulde impugne this sayeng. That without faith and beleif in christ iustifienge I cannot loue christ. And then let vs see what ye can bringe in for the yonger sister to helpe hir elder in iustificacion, or theffect to helpe hir cause to worke. ye argue, as the creues goeth, lyke ỹ peruerse gardiner of whom speaketh Alexander Macedo, turninge the toppes of your herbes into ỹ ground and the rotes vpwarde, from theffecte to the cause, from the toppe to the roote, all backewarke and arsewarde.

But ye now preasse vpon me to shew ye scriptures in this forme of sillables, charite iustifieth, and yet ye haue no scripture so framed for faith, as to saye, faith iustifieth. The byt

No, but I haue scriptures to shew ye. That christ saide often and to many. Thy faith hath saued ỹ. & Paul or- Ioye

ofteuer faith, that man by faith is iu-
ſtified. and what differēce is betwixt
theſe two ſentences. To him that be-
leueth in him that iuſtifieth the vn-
godlye, his faith is rekened to hym
for righteouſnes, & faith iuſtifiethe
what difference make ye betwixt theſe
two ſentences. By faith man is iuſti
fied, and his faithe iuſtifieth hym:
And now ſhewe me as mich for your
charite, where ye haue but once this
ſentence By charite man is iuſtified
and I wil graunte it you that charī-
tie iuſtifieth, but as I know ye ſhall
neuer ſhew it nether in ſēce nor ſilla
bles, ſo ſhal I neuer to you graūt it.
But to anſwer you according to your fo-
lyſchenes and to ſtoppe your mouthe, who
begin to appoſe me as children were wont
eche other in their primers to aſke, where
fynde ye me two deus without a meus.
This mithe I ſay, I find in Paul. deus iu-
ſtificat and then in Joan, deus eſt charitas
and ſo I fynde charitas iuſtificat.
And is this all the ſcripture ye can
fynde for loue to iuſtifye? Then I ſe
well

well ye haue not forgotten all youre
boyes plaies, nor yet all youre brag-
ginge sophistrye. I am content to be
called fole of you so worldly a wise,
but yet Paule telleth me agen. That
the folyshnes of this worlde is wise-
dom before god, and the wise of this
worlde be very foles before god, But
at leste wyse ye shulde haue remem-
bred the wysemans counsel, biddige
you, Not to answer the fole accordig
to his folishnes lest ye be made a fole
your self. In good faith I thought
not of siche childish fashions and
plays when I saide. Where fynde
ye that charite iustifyeth: but ment it
simply and playnly askinge it you,
to shewe me the place in scripture
which perchaunce meself had neuer
seue ne hered of before but now ye,
knit vp your syllogisme thus saynge.
Deus iustificat, deus est charitas, ergo cha
ritas iustificat. For quicquid predicatur de
subiecto predicatur de predicato. And so if
deus predicatur de iustificare to say, Deus
iustificat and then charitas predicatur de

Deo

Deo deus est charitas, the scripture ꝺ saith Deus iustificat, saith also charitas iustificat. And thus I geue ye wordes for wordes who deserue none other. For els I know ꝺ charitas que de deo prædicatur est increata, and so differeth it a charitate qua iustificamur.

Iope

Mary sir, I thanke you with all my harte, for thus haue ye soluted your own false argument, as the sophisters solute such false silogismes sainge, non tenet syllogismus ubi termini non supponunt omnino pro eodem. But yet here me thinketh ye haue forgotten youre sophistrye and knowe not whiche is subiectum copula and prædicatum in propositione. Ye saye that in thys youre fyrste proposicyon. Deus iustificat deus prædicatur de iustificare. where ye shewe youre selfe not to knowe whyche is subiectum and prædicatum, ne copula. For copula nusquam incidit in subiectum uel prædicatum. Ye saye deus predicatur loke beter of your matter, and how

you

your argument shuld stād in ȳ third figure if deus were predicatum in ȳ mai or and subiectum in ȳ minor. Ye be so hyghe in diuinite that ye haue forgoten your logik and sophistry.

But ye saye thei be but wordis for wordis ye gene me. In dede wordis be taken for deceightes without any trwthe, as ye vse youre vayne wordis in all your bokis, all verite set a parte. But in erneste, let these your trifles & skoffes passe frō so graue a cause. And shew vs in sēte seriously as I haue shewed you of faith iustifyinge, albe it not in forme of syllables, where it standeth i scripture, Charite iustifiethe. For I nowmber not your syllables but I seke out of you the very trwe sence onely, from which ye now slip lyke ȳ slyppere and the deffe aspe into a nother tale sayinge thus.

Now wherē as ye say, ȳ if the forgenenes of ȳre sinnes and ȳre saluacion shulde depende The by

depende of the condicio of our workes, we
shuld neuer be sewer and certain of our iu
stificacion, for al oure workes be vnperfit
and foule. Thus I aunswere you, That
what sewernes ye wolde haue, I cannot
tell, but of this am I sewer, that god hath
thus ordeined, that baptisme is necessarye
to attaine saluacion, and yet all children
be not sewer to be baptized. And this do
scripture tell me, assewerdlye that a man
must persever in good doinge to thende or
els he shall not be saued. And that he that
standeth in vertu, may fal and be cast out.

Hope

In all these your assewrances haue
ye not one worde ne mencion of faith
into god and Christe, nor yet of his
most adsewered promised forgeue-
nes apprehended by faith euen the ve-
ry vndoubted certitude it self. Wher
by men may see howe faithles & vn-
sewere is your doutfull wauering
popish doctrine, which al these your
assewerances the turke and iew may
haue without faith iustifieng. ye say
ye cannot tel what sewrance I wold
haue. wherin ye say not tru. For how
oft haue I laid before you the assew-
red promises in Christe holden by
faith,

faith, agenste your wauerynge wor-
kis? And yet I tell ye agen. That if
the kinges mateste wolde promyse
you before all his nobles another
bishoprike nowe perchance voide,
and therto put his owne seall and
wrytinge to confirme his promise,
wold ye not reken your self sewer
therof? Yiche more then, If god ȳ
verite promise me forgeuenes of chrift
& geueth me ferme faith to beleue it,
wryting his promise w̄ his own hād
sealled with Christis death and most
precioufe blode, yea and geueth me
thezneft and pledge of this promise,
euen his own fone Chriſte and his
holy fpirit, the pledge as Paul faith
and erneft of our forgeuenes and
faluacion teftifyinge vnto my fpirit
that I am his chofen beloued prede-
ftined childe in chriſte, commandinge
me to call and beleue him to be my
merciful father, fhuld I not beleue
in him & be aſſewered of my faluacio
forgeuenes & perfeuerance in hope

all

al dubitacion and dout excluded. Je
I did not beleue & constantly hope
for it, so shuld I dishonor gods be-
cite (which syn be farre fro me) wher
fore hathe God geuen me the certi-
tude and vndouted assewrance, but
in hope to abyde pacientlỹ waitinge
certainlỹ for his performance: wyll
ye beleue better, men then God? And
to exercise this owr assewerd faith
and hope, he sendeth vs continuall
crosse and afflictions, And we haue
the continual reading & hearing of
his holy scripturs vt permaneamus
fide fundati ac stabiles, that we perse-
uerynge grounded and faste roted in
faith shuld not swarue from the hope
of ỹ gospel. And al be it, in ỹ straight
and narow path of charite I swarue
and fall by ỹ waye, yet haue I gods
promyse apprehended by my faithe
that I shal not so fall as to hurte me
& be broken, but to ryse agene. For ỹ
Lord hath promised to put his hand
vnder me to lyft me vp ayen, wt an c.
lyke counfortable promyses to re-

duce

duce repentant sinners into the waye which promises humbly with reuerence and feare and thanks I embrace It is thou, oh lorde, that assewerest me to perseuer certainly and settest me in assewerance. Howe many promises haue we, God to be our strength, our rok, bulwerk, castel tower, defence, helper, for Christ our intercessour and reconciler his sake with a thousaid lyk confortable exercises of our faith to strengthen and confirme our hope and expectacion in sewerty and perseuerance? But your doutful doctryne knoweth nether God ne Christ ne faith. But to confirme ours, yet aftir this a fore said obsignacion of the holy spirit, God assewerth also his congregacion ther of with the visible seals of baptism & his holy souper to put vs in mynde of his beneuolence towerd vs, & of his testamēt & conuenāt i christis blod In baptisme dewli ministred I remēber & se his dethy burial & resurrecciō

Psa.xiiii.

Baptisme

wherin

wherin also I am taught to be mor-
tified, my sinnes buried in his wou-
Rome.vi. dis, and to ryse agene into a newe lyf.
And in the holy souper of the Lorde,
dewly ministred, I remember and
The sup- see with the eyes of my faith, in the
per of the breakinge and geuinge of the holy
lorde. bread his body broke crucified & geu-
me into the remission of my sinnes,
And in the holy wyne lykewyse po-
wered forthe and geuē me, I remem-
ber and see his most precious blod-
shed for me into the remission of my
synnes. And euen these be holy sacred
adsewerances in my faith and hope
of my saluacion thus dayly exercis-
inge my faith and hope into a per-
petuall perseuerance in the same ad-
sewerance while I lyue, which ase-
werances (ye saye, ye cannot tell of)
A shameles ignorance in a bishop &
great infidelite and blasphemy is it
in you, if ye will not know this so
manifest a sewerance offered and
geuen into euery faithfull Christi-
ans

anes hand herte and mouthe,
Thus haue I lerned ī scriptures, If we turne when god turneth to vs. If we beleue when god illumineth vs, If we loue as god studieth vs. If we be baptized as god commandeth vs we shallbe iustified. The dy

Ye tugle with your (Iffes) and half Iore turnes. For as there is no man turned to god with frutefull repentance but he fyrst knowe gods merciable forgeuenes in chryst by his faith iustifienge him, so is there none but thei fyrst knowe God in chryste, ere thei loue him, & beleue ī god thorow Iesu Chryst ere thei be baptized into his name. For who professeth god ȳ father the sonne and the holy ghoste and the chrysten religion, onlesse he knowe it. It were a backward order and an vpsidowne preposterouse plātynge, the profession to go before the doctrine and knowledge of the religion, as it hath ben a longe season vsed, and therefore all suche preposterouse religions (as ye see) degenered into apostacye and into all the most

filthy abominacions and idolatrye be now come to naught, as christ pro phecied of all such backward planta cions. And therfore your (Iffes) stād in a wrong place. For your baptisme with water is such a condicion, that as al thei that be baptized therwith, be not therfore saued, so were not all they that beleued in christ, and al the chosen infantes conteined vnder the promise, dyinge before circumcision or baptisme dampned, but without circumcision and baptisme of water saued by election and their beleif. And therefore your doctrine of your (Iffes) holdeth not. And if the quene of Candaces courtman, so enstructe of Philip in the wagen, had died in that faithe before his baptisme with water, yet had his onelye faith saued him by christes own wordes sainge, who so beleue in me hath life eternal. It is not ỹ baptisme with water, ne your penaunce ỹ saueth vs (as ye dreame) for no element, ne creature,

ne

nemans worke may do that thing. It is god only in christ that regenereth with the spirit of faith, and by that inuisible baptisme be we saued of god thorowe Jesu christe. If you shulde tarye till ye haue fulfilled all your conditions for your saluacion, ye shulde come to short of the gates shuttinge. And therefore mercifully saith the lorde in Jsay. He wyl make short his word of rightwismakinge, and finish it in a plenteous aboūdāt rightwisenes, euen in christ made of him our rightwisnes holden by faith onely. Children by your popish doctrine, that dye before baptime, and ỹ infantes in Moses law dying before the aight day, shulde be dampned as ye teache, whiche is to harde for you to proue, when the scripture is plain agenst you, as I am able to proue it and can shewe it plainely. The baptisme therfore with water washethe onely the body, and the minister bringeth the water and wordes onely. &

i.pet. iii. Titu. iii. Joan.iii. i.Joan. v Joan.i

Jsai.x.

no saluacion nether as causes efficientes ne formall. So that baptisme
Baptisme with water is but the visible seall instituted of god, and ferme token of the former iustification by faythe in the regeneration of the spirit, ꝑ seall (I say) testifienge to the congregation that he is incorporated into them. For thus it correspondeth (sayth Peter) the newe byrth, wherby the spot-
1.pet.iii. tes of the soule be taken awaye.
And thus is baptisme with water, signaculum iustitie fidei, the seal and testimony of the rightwisnes of faith as was circumcision, and not ꝑ selfe same rightwisnes it selfe, as ye teach ye may make it signum iustitie operis operati siue iustitie baptismi, after your scole men that is the sacrament or seall of the rightwiseneg of workes or of the rightwisnes of baptism with water, and man thereby to be iustified as ye dreame, and so Christ in vaine to haue dyed. Besydes this it is the figure of our perpetuall mor-

tis

tificacion and repentance as I haue
often declared the vse therof before.
And as touchinge the imperfection
of faith and charitie in man (as ye
saye) Albeit our faith (I saye) be as li
tle as the mustarde seed, and as im=
perfit as was his that saide, lorde I
beleue but yet helpe my vnbelefe, yet
god accepteth it for our iustificatiō
for christes sake bidding vs, daylye
to praye for thencreace therof. Then
ye saye, all our workes be imperfitte.
It is truthe that ye saye. And in so
sayeng ye haue condempned al your
own doctrine of merits satisfaccions,
and condicions of workes, to deserue
remission. For no imperfitte workes
may deserue perfit remissionne make
perfit satisfaccio, as ye well know it.
And for this cause of our imperfecci
on, indignitie, & impossibilite by wor
kes to merit our remission & saluacio
god hath taken it out of our handes
and from our workes & layd it vpon
christ as ye se in the prophete Isaye,

him by his perfit fulfillyng of the law & by his so perfit workes to merit, to satisfye fully and perfitlye and so to obtaine vs ỹ remission and saluation for our faith into him. And thus is he made of his father & ours, for vs our iustificacion our rightwisnes, re-
Rom. viii. dẽptiõ, our holines, our wisdom, our satisfaccõ, & our implecion of ỹ law, whiche all we by faith receiue as our owne for that he is gyuen to vs, holy with al his that he ether dyd or suffred in his blessed innocent body and
Genes. 27 soul. And euen these be our elder brothers clothes, done vpon vs by faith so swetely sauouring, which so delite and please our celestial father, as did Jacobs elder brothers fragrant vestures sauor in his father Isaac his nose, that he gaue him his brothers blessing, as shal our father for ỹ same doing on by faith (& not for your par-
Gala. iii. i. Joan. v. ticipatiõ) of our elder brother christe his swete clothes of his rightwisnes merits. &c. For who so euer be bapti-

zed

zed of the spirite by regeneration of faith, they haue done chryst thus vpō them. And thus wᵈ Jacob be we made Israelites. And thus be we all made ỹ sonnes of god, for that we haue beleued in Jesu chryst, saith Paul, & not (as ye say), for ỹ ye haue done youre good worckes & fulfilled your cōdicio Thus ye se how Paul, Joā, & Peter & chryst speke of ỹ baptism of ỹ spirite & not of ỹ visible baptism of water to geue remissiō & saluacion. ye geue imperfeccion to our worckes & to faith, & to loue, it is truth. But yet muste ye cōsider ỹ thimperfecciō in our worckes so mynisheth & takethe so awaye the goodnes & dignite or worthines of thē, that thei may not be called good ne meritorious. But faith (I saye) being imperfit & as litle as the mustersede, or as weke as his ỹ said, help lord my vnbeleif, yea or so matched in perel with temptacion, wᵈ feare, & dubitaciō as was peters faith so boldly leaping into ỹ sea to mete his master chryste, when the sourges arose

agenst him so highe that with his li-
tle weake faith he began to sinke, yet
as litle as it was, it was ꝑ good gift
of god, & saued hi for christes sake frō
drowninge. For it is our perpetuall
byshop and onely intercessour in he-
uen that continually prayeth (as he
dyd for Peter & his felowes) lest our
faith faile vs, euen in the middes of
the stormye tempestiouse floudes of
the troublous sea of this world. For
the gifte & calling of god be such as
Rom. xi. it cannot repent him of them in hys
chosen. Then ye say, Job sayd, I fea-
red al my workes, in which, faith (ye
say) may be comprehended. But it ap
pereth, that ye vnderstand not Jobs
wordes, for he neuer feared his faith
but his works only, which were euil
& imperfit. And the ebrw or chaldie
worde, significth erumnas and labo-
res meos omnes, that is to saye, I
feared al my miserable workes, and
laboriouse miseries, which he called
his own euil workes, for it foloweth
sck-

sciens quod nō parceres delinquenti knowing that thou woldst not spare the trespasser. Do that here ye see how that ye manskle and rende oute by patches the textes for youre wicked purpose not consideringe what gothe before ne folowethe, nor yet what the wordes properly signifye. If ye coulde comprehende faithe in Jobs workes, so wolde ye make faith no gift of god, ne beleif gods worke, but Jobs worke so feared of him self And all the scriptures agre w Job so speaking of his owne workes only and not of faith. For manye holye men fearing ȳ same, desired god not to enter into iugement w them ne to iuge them after their workes. Then ye take in hand to describe the sinfull nature of man as borne out of Adam and Eue, sayeng that the powers of our soule properly receiue faith and loue, and vpon the occasion of the worlde and the flesh & suggestion of the deuil be redy to rebellion. &c. In-

which

whiche saienge ye speke not truelye of mā in his corrupt nature as borne out of Adam, conceiued in synne rooted in his soule, called altogether in scripture, flesh, the olde man, the body of sinne and deathe, inimitie agēst God, naturallye the childe of wrath a contynuall rebellyon agaynste gods spirit. For occasion or no occasion geuen, such one is he before he be regenered as god painteth him, saienge, after the hebrewe verite. Euery imaginacion of mannes harte is onlye euyll, is, sayth the texte, and not prone or redye (as ye terme it) yea and that at all times, euen from hys youthe, withoute the spirite of God regeneringe hym, he is brydeles runnynge into the free felde of all carnall lustes. Of the power of this corrupt mans nature, ye speake, as by his fre choise to receiue faith with loue. &c. Uerilye this man hathe no suche a Pelagianes power of hym selfe to receiue faithe, no more then

Genes. vi. viii.

had

hadde ADAM him selfe power to come to God when he fled from his voice in paradise so fearefullye with shame seekinge where to hyde him frō his presence. There is no such proper power properly (as ye terme it) in mā to receiue faith or any grace, except that naturall proper powr be proper ly taken a waye and pourged with the spirit of libertie by faithe puri= fyeng the herte so makinge in him a newe hert prepared to receiue faith makinge a new and free powr from his naturall bondage to synne. So that your fre choice to receiue grace may not here be placed wythe pela= gians errour enimie to grace to set vp your fre choice & bonde libertie to syn.

For althoughe the gylt of originall synne be taken away in baptime yet the skarre of it, and (as it were) the mater of it dothe remayne. whiche as it troubleth and letteth manis perfection in vertew and therby is maintained a continuall stryfe & debate, so is it not to be accompted

The byl

our

out syn tyl we conceiue it by embracinge & agre in to sich carnal mocions.

Jesus

In this your bare sayings without any scripture be contayned many errours as it must nedis come to the ꝑ teache out of their own headis. First false it is that baptisme with water taketh away the gylte of any synne. For it is God onely yea and that by Chryst onely that taketh a waye the gilte of synne. And therfore Paule

Rom. v. saith playnly that the original synne whiche entred into ꝑ worlde by only one man Adam, is taken awaye (he speketh there, of ꝑ gylte) by ꝑ grace of God euen by that only one man ꝑ free gifte geuen vs Jesus Chryst, and not by any creature ether of water, worde or minister, as cause without whiche the gilt is not taken awaye. For ther, Paul in a longe contencio wt many wordis setteth onely chryst his gift, grace, his iustificacion and his obedience ayenst the gylte of original synne of that onely one Adam.

And

And where ye saye, The skarre (as it
were) ꝑ mater yet remaineth, ye speke
very fondly and grossely, yea falsely
so to teache and so to diuyde it, as
thoughe there were in synne a physik
and naturall corporal composicion
ex materia & forma as ye dreame of
the simple giftis of faith hope and
loue. which all your dead dremes ye
imagine to stablesh your popish doc-
tryne with the aristotilyk scolemen.
The scripture, austen and ambrose
call playnly your skarre (as ye terme
it) euil concupiscence, euil lustie and
desyer forboden in the laste precept,
and Paul calleth it the law of sinne,
the body of synne, the body of death
and euen syn it self. And your owne
wordis folowinge say the same, in
that ye affirme it to trouble and lette
manis perfeccion in vertewe &c. For
that as dothe and worketh siche vn-
godly impediments so troublinge
manis soul hindringe it frō vertew
and fightinge ayenst the holy spirit

of

of god that wold make him perfit, must nedis be the mother of synne & sinne it self stryuinge agenst the wyl of God. Paul speking of this concupiscence, whiche ye cal ỹ skarre, saith he had not known it to haue had ben synne, had not the lawe sayd. Thou shalt not haue liche lust or desire in the. This synne originall, although it be not imputed, ether to the chosen infants for their eleccion in christ, or to the faithful waren for their faith in Christ, yet is it not so roted out of the childerne of Adam, but that it lyeth lurkinge in vs as longe as we lyue, as doth heat or fier in ỹ flynt & chalke, and as venome i the serpent, and is not sene tyll either water be cast vpon the chalke, or the serpent angred. For man is pacient enough tyl occasion of wrath be geuen him, & wel pleased solonge as he hathe his desyre & mind fulfiled. & so of alother sinnes. ye say this skarre (or rather concupiscence & syn as ỹ scriptur cal

leth

leth it) is not to be accõpted our syn
tyl we cõceiue itby cõsẽt. which saing
is plain false. For whose sin els should
it be then his in whose soul it lyeth
Is not mã conceiued & borne therin
and therewith. It is, saith austen, by
traduccion drawne out of Adam in a
perpetual slew into al his posterite, &
was daugher of ỹ synne in Adã & is
mother of al the synnes in vs. ye say.
It is not ours tyl we conceiue it by
enbracinge & agreinge by consent to
our carnal moctõs, And therfore, ye
say s. James saith. ỹ concupiscẽce (lo,
here your self is cõpelled to cal your
skarre & mater concupiscence which
is synne) whẽ it conceiueth, bringeth
forth synne. ye vnderstand not what
James saithe. For he presuppoleth
concupiscence to be i man (as Dauid
and Paul saye) from his concepcion,
as an euil lead or plant ingrafted in
to ỹ nature & soul of man, as Austen
declareth it to bring forth opẽly euil
frut, and therfore James saith not as

ye

ye saye, that we cõceiue it not tyl we
enbrace & agre to it by consent, But
he saith (if ye lokeda litle before) thus
Euery man is plukt awaye, and (as
it were) with a baight taken & holden
of his own proper natural concupi-
scence. And thence forth, he saith, cõ-
cupiscence after she hath conceiued
by cõsent, synne is brought forth in-
to light, meaninge sin actuall & not
original. where ye see your skarre or
rather concupiscence, fitte to be con-
ceiued into the soul ere she enbrace
by consent any synne actual, as is the
woman a woman and apte to con-
ceyue before she conceyueth and as
is the mother before hir daughter, &
if the daughter be syn, nedis must the
mother googe gylt wt the daughter
be sinful. The ye compare as wysely,
'Concupiscence to a baron woman
'without man, so makinge hir man
'the agreement of his frewil cõsenting
'to the yll moeion, of whiche as out of
'man she conceiueth, ye shulde haue

loked

loked beter of your baron woman, & noted wether she cõsẽteth not as wel as hir man, and so in the woman also to be a mutual consent, lust and concupiscence as well to be the mother of syn, as hir man to be father therof. But concupiscence hir self, ere she cõceiue and consent to commit actual syn, is (as Paul tell you) sin it self, euen the daugher (as austen saith) of sinne ere she be ỹ mother of actual synne in sighte, and ere she conceyue (as ye say) of hir man. And although she (concupiscence I mean) consẽteth not, but lyeth secretly in the soul, so sone as it is created & ioyned to the bodye, not yet stering, yet is she an hidde venome and pzeuey, heat as it were in the chalke oz spark hid vnder the asshes not aperinge: vnto ỹ which hid sinne the pzophete loked when he said, who vnderstandeth oz seeth his synnes? and fro my hid sunnes clense me. And thzeud and vnserchable is manes herte said Iere. wherof Joan

A.A. said

ſaid. If we ſhulde ſaye that we haue not ſin in vs, we deceiue our ſelues & ȳ truth is not i vs. And therfore ſaid Dauyd, Bleſſed is he to whom god imputeth not his ſinne, he ſaith not bleſſed is he that hath no ſynne, but he that hath ſynne, & is not imputed ne reken̄ed to him for his faith. Paul comunded the Roma. that ſynne reigned not, ne ſhuld haue dominion ouer them, ſo that thei obeied not it by hir concupiſcence. But to be clene without concupiſcence, he could not ſo be him ſelfe, as ye ſe in the. vii. cha. complaining of it ſaieng. I am ſolde a bonde man vnder ſinne to do ȳ euil which I wold not do. &c, And as for your parēthelis (although mē might by grace be without ſyn) it is ſo rare a byrde as was ne neuer ſhalbe ſene, but only chriſt, as the ſcripture & Auſten affirme it. Nowe haue I ſhewed it to you clerely by ſcriptures, yours (as it were the ſkar and mater of originall ſyn) to be no ſkar but ſinne it

ſelfe

selfe, ne to be none so healed a wounde but that we must be regenered of the spirit, and taught by the baptisme of water to mortifie that concupiscence, & that it is in mortifying, neuer mortified, tyl at the last breath out of our bodies. Paul him selfe & al faithfull felt this cõcupiscence dwelling in the striuing against the renouacion of ỹ spirit whiles they lyued. It is therefore so blody and so skabby a skar in the soule, that it is euer in cure in the woũded half dead & half a liue, whõ the samaritane committed to the inholder. luc. x. and not so cleaue a skar as ye go about to cure it by baptism.

And so maister Joye tu returne to our mater, yf ye wolde for policie fle from the worke of loue to the work of faith because ye wolde be assewred, ye be no more assewered in respect by your own worke by faith then ye be by charitie, but all dure assewerance is in gods promise. quia deus verax & omnis homo mendax. The byll.

No (my lorde) I fly not frõ the work of loue to the worke of faith, as ye do frõ faith to loue, thei both flyinge frõ Joye

you. But I do enbrace them bothe. But in the wozke of my iustificacion I obserue the ozder and doctryne of the scripture, onely by faith to be iustified, and so to pzocede to ꝑ wozkes of loue, first assewered by my faithe (which assewerance loue can not geue me) into Chziste, that he hath forgeuen me my sinnes. Nether speke I of any other assewerãce by my nowne wozkes (as ye wolde falsely impinge it vnto me) but onely by the wozke of faith into Chziste, which is not my wozke, but gods wozke and his gift in me. But I spake plainly of faith it self, which is the very self certitude & vndouted adsewerannce, ioined to gods infallible pzomise, sealled with his holy spzit my pledge, pant, and ernest peny geuen me in Chzists pzomyse, with which my faith thus sealed I am assewered of my remission and saluacion thozow hope. But all our adsewerance (say you) is in gods promise. Ioye. But what assewerance

haue

haue ye in gods promise except ye be=
leue it? Euen here haue ye condemp=
ned your self, and of purpose left out
faith the assewered certitude of gods
promise, and not charite, ye wil vtter
the trwth and bewraye your self vn=
wares, the infallible prouidence of
God so bringinge into light by your
selues the same thinge ye contende to
kouer and to suppresse. For, this my
former boke ayenst you (I dare saye)
ye wold haue punished him ẏ shuld
haue brought it first into the realme,
and now haue ye made lawes ẏ none
siche bokis be openly redde ne solde
in the realme, but haue condempned
them. And yet hathe God so blinde=
ned and infatuated you in your own
false tyranye as to make your self to
printe the same boke agene and yet
agen to, ẏ to be openly & frely redd wᵗ
yours, and sold in the realme. And
for one secret. C. by your own blynd
procurement are there now openly a
M, distributed in ẏ realme into ma=

you. But I do enbrace them bothe. But in the worke of my iustificacion I obserue the order and doctryne of the scripture, onely by faith to be iustified, and so to procede to ỹ workes of loue, first assewered by my faithe (which assewerance loue can not geue me) into Christe, that he hath forgeuen me my sinnes. Nether speke I of any other assewerãce by my nowne workes (as ye wolde falsely impinge it vnto me) but onely by the worke of faith into Christe, which is not my worke, but gods worke and his gift in me. But I spake plainly of faith it self, which is the very self certitude & vndouted assewerannce, ioined to gods infallible promise, sealled with his holy spirit my pledge, pant, and ernest peny geuen me in Christs promyse, with which my faith thus sealed I am assewered of my remission and saluacion thorow hope. But all our assewerance (say you) is in gods promise. Ioye. But what assewerance

haue

haue ye in gods promise except ye be=
leue it: Euen here haue ye condempn=
ned your self, and of purpose left out
faith ths assewered certitude of gods
promise, and not charite, ye wil vtter
the trwth and bewraye your self vn=
wares, the infallible prouidence of
God so bringinge into light by your
selues the same thinge ye contende to
kouer and to suppresse. For, this my
former boke ayenst you (I date sare)
ye wold haue punished him ẏ shuld
haue brought it first into the realme,
and now haue ye made lawes ẏ none
siche bokis be openly redde ne solde
in the realme, but haue condempned
them. And yet hathe God so blinde=
ned and infatuated you in your owne
false tyranye as to make your self to
printe the same boke agene and yet
agen to, & to be openly & frely redd w
yours, and sold in the realme. And
for one secret. C. by your own blynd
procurement are there now openly a
M, distributed in ẏ realme into ma=

ny hãdes that neuer had thẽ before.

The byll. And therfore how soeuer ye and yours wyll iest at it, I wyll retourne to my common collet & prayer in the churche. Omnipotens sempiterne deus, da nobis fidei spei & charitatis augmentũ, & ut mereamur assequi quod promittis fac nos amare quod precipis.

Roye Now I pray ye returne to it againe, and into the popes portewes, youre versicles, litanies, matens, euensõg, and misse to, that yet prayethe in the same to merit to obtayne remission of sinnes and saluacion by their popish workes pardous, and pilgrimages. For in deed ye be drouen frõ the scriptures, and compelled as euerye man seeth to flye to your poppish portews and missale to begge your false and beggarly autorities to cõfirme your doutfull doctryne. I dare saye, yf ye had knowen the scriptures to haue confirmed it, ye wolde neuer haue sought suche shiftes.

The byll. Wherfore the some of our belth begynneth continueth and is accomplysshed by gods mercye. Quia neq; volentis neq; currentis

sed

sed miserentis dei est: so the sewerauncе of our helth depẽdeth vpon gods promyse.

I am afrayde lest as ye tugled wt your bare beleife, so wolde ye do with gods promise, ye shuld haue therfore added to it, saying playnely (The assewerauncе of our helth dependethe vpon goddes promyse of remission & saluacion in Christ apprehended by faythe.) Joye

Mary (quod you) and that is truthe. And here you wyll clappe your handes & extoll the strength of truth. The by

(Joye. yea and of fayth to.

As though we pharseis, as ye saduces call vs, wolde oppresse it. The promise of god is all. Et ideo ex fide, say you.

(Joye. And therefore oute of faithe (saith Paule) is the heretage geuen. Geuen he saith and not deserued, vt firma sit promissio. that by grace and not by Wynchesters workes it be geuen, that ferme and sewer myght be the promise)

I thynke

Note.

I thinke there was neuer haithen gentyle or Iewe that so spightfully and so blasphemously mocketh out gods holy word, as here do you of a sette proposed malice, sinning agenst the holy goste. For here, because ye shuld not erre of ignorance, god hath suffred you to fall into the place of S. Paul which vtterly conuinceth & destroieth all your dampnable doctryne. Here Paul, setting the lawe against the promise of the gospel, as one contrary to the tother in the acte of iustificacion, maketh .vii. mighty arguments to proue onely faith without the workes of the lawe to iustifye, because the rightwysnes of workis and of the lawe cannot standtogither. For that as cometh to vs by the promise (he saith) it cannot come to vs out of the lawe, but the heritage cometh to vs by the promise, ergo not out of the lawe, emonge the whiche arguments this is one. If our iustificacion shulde depende of

the

the wozks of the law, no man wete sewer of his iustificacion, bothe for thimperfeccion of his wozks, & also for thimpossibilite of the lawe to be perfozmed of mē. And agen, the lawe wozketh wzath and maketh sinne the moze bzeeme to abounde. Onely that thinge iustifyeth whych settleth, maketh sewer and fast our consciences out of doute, but that is the fre pzomise of God receiued by our faith, & not the werkis of the lawe, wherfoze our faith onely staid vpon gods fre and vndouted pzomise iustifyeth. Then he argueth agen thus, Euery fre merciable pzomise of god in chzist to fozgeue vs our sinnes is receiued by onely fayth, our iustificacion is the free merciful pzomise of God in Chzist, wherfoze it must nedes be receiued by faith onely. Foz our iustification were pzomised in vayne, if we our selues might deserue it by wozks. Foz not by the wozks of the lawe, saith Paul, cometh the pzomise

to Abrahã or to his seade, him to be the ayer of the worlde but by the right wyselnes of faith. For yf they that wyl be iustified by the workes of the law be therefore made the heyres, so is faythe and beleife in vayne, and the promise voyde and frustrate. For the lawe worketh wrathe, and where as is no lawe, there is no transgression. Wherefore out of faith is ỹ heretage geuen as out of grace, that the promyse shuld be the more ferme & sewer vnto all the seade, not to it onelye that is oute of the lawe, as be the Jewes, but also to it that is oute of the faythe of Abraham, euen to the gentyles, whyche Abraham is the father of vs all, yf we resemble him in lyke fayth. Into this playne peese, when this bysshoppe hadde broughte hym selfe so wrapped and masshed as it were in a nette, so accombred that he coulde in no wyse wynde oute hym selfe, then beginneth he to mocke, to rayle, and to ieste vppon Paules

wordes, with Ideo ex fide, saye you, and these wordes hath the scripture, saye you, ut firma sit promissio, saye you. And ye saduces tell vs phartseis, we wolde oppresse the trueth. The promyse of God is all saye you. And ye Saduces wolde extolle the strengthe of the trueth. Joye. It is Paule the vessell of God that saythe all these wordes and not we. And why shulde not we Christianes extol gods trueth and defende it, agaynste you popishe Pelagians, and with the scriptures confirme it agaynste you Antichristes? Be ye angrye that we extoll, honour and prayse trewe faythe ioyned to gods promyses agaynste you rancke phariseis, & peruerse poppishe pelagians? Be ye not contente that we take gods parte to defende his honoure, and magnifye his glorye agaynste your deuyllyshe doctrine oh antichristen papistes

And nowe ye wyl perchase bring in Melanchthons correctiues of faith and promise. The dyff.

And

And that ꝑ cause why we be iustifyed by charitee(saith he)is, because the promise cannot be receyued but by faith:

Ioye

It is not Melauch.that sayth the promyse of god in christ is not receiued but by faith onely, It is Paul,it is Christ that say it. For what auaileth a promise and no man beleue it: Be not faith and gods promises correlatiues in the faithfull beleuers, to whom god maketh his promises? Cā ye separate the faith of the iuste from gods promises, or his promises frō their faith? Can ye confute Melanc doctrine in so teaching? ye scorne his lerning? and iest vpō his doctrine, & of all the learned men this daye whiche write in Germany. And why? verely because with their pennes, and by goddes worde, they haue geuen your goostly father of rome his deadly heade wounde.ye may mocke Melanchton,and scornefully ye skof and iest of the lerned Germaines (as ye do)but confute their doctrine iustly, ye cannot,ne attaine to their knowledge

ledge and learninge, ne come nighe their cleare iudgement. But it is the propertye of all arrogante papistes, to contempne and mocke them whose bokes they be not able to beare after them.

And thus they reason. Seing our salvacion dependeth upon gods promise, and a promyse cannot be apprehended but by faith onely, we must nedes saye onely faith iustifieth. And to make the matter playne, they bringe in a similitude. If one man promyse another. xx. li. how can he to whō the promyse is made apprehende the promyse but onely by beleuynge him that promyseth? And this is the newe scole of germany, where sophistrye is not banysshed, but hath a newe garmente, and is clothed with pretence of simplicite. For in this teachinge is a marvelous apperaunce of plainnes, and thorowly cōsidered, it containeth a mere deceyte. And note well reader that thou maiest perceaue this iuglynge sophistrye where it deceaueth the. It is not denied, but onely faith apprehendeth the promyse therin is no controuersy.

The byll.

If ye this graunt, what deceitful sophistrye what iuglinge call ye it man to apprehende gods promise by his faith only? God promiseth me remission

Ioye

mission in chrystes death affirminge him to be iustified, and to haue lyfe eternall that beleueth in hym, and by faith apprehendeth this promyse of god. Call ye this iuglynge sophistry and mere deceite to beleue gods promyse: Here lo reader, maist thou see whether this popish bysshop is caried of his arrogante affectes, so blasphemously to raile of onely faythe, apprehending gods true promises. He graunteth him selfe onely faithe to apprehende gods promise, and yet he impugneth onely faith to iustifye to make god false of his promise, as though Chriſte neuer sayde, As thou beleuest so come it to the. Now let vs see how ye can wynde your selfe oute of the bryars,

The byſſ. But marke well this when god iustifieth man: god ministreth mercy to vs, whiche was the thinge god promised to geue vs, as zachary pphecied, God to geue him selfe to vs, who is all mercy wherupon is grounded our saluacion.

Hoys In this prophecy of zachary, it is

playne

playne that God of his merciable goodnes and not of any mannes deserttes had made a promise to Abrahā and to our fathers to sende vs that blessed seade Christe oure sauyoure, which promise who so beleued had remission of their synnes. Of mercye was the promyse made, and the thing promised was remyssion of synnes in Christ. And who so beleued the promyse was iustified, wherefore onelye faith iustifieth, now what can ye iugle or discant vpon this? Sing on a goddes name.

Wherin we must considre distinctly and apart the promise of god, and the thinge promised, which is mercy. The dyff.

I thought as much ye wold iugle w mercy, which in zachary is taken as euery mā may se by the conference of the text for the fre merciable fauour & goodnes wherof without any merits of man, god was moued thorough Christe to promyse, and now ye wold make it the thinge promysed, wyth whiche alteringe yet am I contente, Ioye

yf

pfye take mercy/ as the scripture yet
taketh it in other places/ for the for-
geuenes of sinnes in christe to the be-
leuers. But yet go to procede I pour
wycked purpose tyll ye haue haltred
your selfe againe.

The byll. As in their example (for I dare make
no newe) when one frende promiseth ano-
ther. xx. li. the promyse is the bonde, the
thinge promysed is the. xx. li. In wyche
example, though I graunt that I appre-
hende my frendes promyse with beleuing
hym, yet I apprehende not that is contay-
ned in my frendes promise with beleuinge
hym, For I apprehend that with my han-
des, if it be paid me. And so although we
apprehende gods promyse with our belefe,
yet the exhibicion of the mercy of god wh-
che is the thinge comprehended in goddes
promyse, we apprehende that with al such
partes of vs of bodye and soule, as be con-
forted and healed by that mercy.

Ioye We not here holy iuglynge castes
with apprehending with handes and
with al partes of body and soule, and
apprehendinge with faith. nowe the
exhibition of the mercye and then the
thinge promised, and the promise to
be apprehended, why se not I laughe

not

not at this antichristen apprehender and holy holder of so syber an ele by the table. Because I receiue my frendes promised money with my hand and his promise wt beleuynge, therfore I must receyue my forgeuenes in Christe with a nother instrument and mean then with my faith. For I must receiue my pmised forgeuenes with faith only, and yet the exhibicio therof saith he, I muste receyue with all the partes of body and soule, now go to, and tell vs your wyse reason, and whether faith in receyuinge the promised forgeuenes receiueth not also therwith your exhibicion, that is in englishe, the geuinge or gifte:

As in the workinge of Christis miracles, the promise of helthe in body & soul was receiued by faith in the vnderstandinge lightened by god, but ℔ helth was receiued in al the partes healed of body and soul. The byt

But & if by faith onely, the healed persone had not first receyued his promised helthe, it had neuer comen Ioye

into his bodye nor soule, wherfore by faith onely is the helth promysed of body and soule receiued, and thus be ye confuted & confounded with your owne exãple contrary to your former apprehending. Now lay on yet agen.

The dyll. Now if ye wyll yet wrangle and saye that the promise of god is mercye, and god wyll surely fulfyll his promise, so as the apprehender of the promise apprehend also mercy, I wyl not vary with you. For oure lady said. Suscepit Israel puerum suũ recordatus misericordie sue. God hath take to him Israel his seruaunte remembrynge his mercye, that is accordinge to his merciful promise which the next verse declareth. Sicut locutus est. &c. yet ye shal note here a distinction in degree of mercye, betwene ỹ mercy in ỹ merciful promise when our lady saith, recordat' misericordie sue, & ỹ very receiuing of Israel to his seruice, which god deth in ỹ iustificacion of man. For thẽ he taketh Israel the beleuer that seeth god to his seruaunt, which is a further mercy. (Joye. Are not all mercyes and forgeueues a lyke nyghe to ỹ beleuer? Paule sayth, nygh vnto the is the worde of faithe, euen in thy mouth and herte.

The dyll. And the very mercye promised. So as Israel

Israel apprehendeth the merciful promyse by faith. But beinge taken to seruice, receiueth the further mercye promised, in receiuinge a newe hert & newe spirit, which god creasterd in man with the gifte of charitie and resuscitateth in man lyfe.

Joye. But tell vs, ere ye wynde your selfe any farther into this ponre labozouse labyzinth and mysty maze, whether, when Israell receiued hys mercifull pzomyse by faythe, he was not euen then taken to seruice, and receiued a newe herte, and new spirit and was euen then (ere charitie wzoughte reluscited to lyfe) yf ye say no. So make ye Israels faith receiuinge the mercyful pzomyse no lyuely fayth, no faith purginge the herte, no true faith, but a deade faith of no efficacye ne power. If ye saye yea: so is all youre confuse bablynge fonde vayne lyes. But say on. Joye

Wherefore we maye not properlye saye, we apprehende iustificacion by fa. the whiche is the exhibicion of mercye. The bi

But how happenethe it nowe ỹ to Joye

iustification ye geue this new name of exhibition of mercie, and cal it not by her wont and playne name as the forgeuenes of synne, the absolutinge from synne, or your effecte of christis passion, or remission, as ye were wont to cal it? Truly ther lurketh some deceit in this your new fond word (Exhibicion) but say on agen:

The byll. which is the exhibicio of mercy promised by God to iustify man, onlesse we wold call the promise of God and the exhibicion of ꝑ synnge promised all one.

Ioye. when God of his mercie promiseth me remissiō of my sinnes, & euen then, I hearing it, receiue it by faith onely, am I not nowe in that same receiuinge ther of iustifyed? Christ the write affirmeth it, as thou beleuest e my promise so is it to the. And what then prate ye and bable ye all in vayne of your distincte exhibicion and of somany receptes &c. but saye on yet moze,

The byll. And here in is the sophistrye of this

newe scole slytheley to passouer and iugle as this man speketh of vnder the borde:

Here hast thou (good reader) a Aoye longe cõfuse talke of this bish. which as it is all out of his owne brayne dreamed without anye scripture, so hathe it nether head ne tayle, but full of croked cauillacions, and diuerselye diuised distincciõs, al to forme and to fashion vnto him selfe some slybet shyftes, that ỹ simple readers might not espye him to be confounded and confuted, but that he wold haue euer somewhat to saye for him selfe agenst the plaine veritie, whiche saith. God hathe of his mercye promysed vs in Christ oure free forgeuenes, whiche promysed forgeuenes we by faith only in Christe receyue and in so receyninge it we be iustifyed. This olde breife and playne speche of the scriptures, he calleth the new scole and sophistry of ỹ germans. But loke thou vpon these his new rehersed receits, one of the merciful promyse by faith, an otherreceite of the further mercye

pzomysed, and a nother receite of a
newe hert. &c. and a receite of ỹ thing
pzomysed, and of the exhibition ther-
of, and thou shalte see another maner
straunge termed nouities bothe of
scole papistry and sophistrye, yea and
euen confuse perplexitie and perplex
confusion it selfe in all this said peese
and in that as foloweth. For here ỹ
haste a pzomise and the thinge pzo-
mysed, a pzomyse without the thinge
receiued, bothe dystincte. Here halte
thou the exhition of the thinge pzo-
mised, a receiuinge of the mercifull
pzomyse by faith, another receauing
of the further mercy, and another re-
ceit of a newe hert. And al these must
be thinges distinct, and yet all knitte
together in one bonde, one pzomyse
is appzehended by faith, the thynge
pzomysed must be receaued with bo-
dy and soule, handes and fete. &c.
Then hath this multiplier made vs
a pzomised mercy, & an exhibited mer
cy by exhibicion, a mercye receiued
one

one with faith and another with hā-
des and partes of oure bodye a mere
mercye, a further mercye, and I wene
a mercye furtheſt of all that ſhall ne-
uer come nigh him. Anon he teacheth
of a mercy receiued by faith, but the
exhibitiō therof with another inſtru-
ment. Then he minceth mercye diui-
ded into degrees betwixt the further
mercy in the promiſe & the nierer mer-
cy in the receiuing. So as mercy pro
myſed, and mercy exhibited and mer-
cy receiued, and mercye tied ſo farre
from hym, ſhulde not be all one. And
here hath this myghty multiplier of
mercye created vs two newe hertes,
one created by his faithles faith, and
another by his colde charitie, and yet
hath not this meruelous maker fyrſt
taken awaye his owne ſtonney herte
wt his fre choiſe. And at laſt (as he is
an ingeniose artificer) hathe he iug-
gled vs forth .iiii. new iuſtificacions
called of him exhibicions. One not
properlye apprehended by fayth,
another

another properlye apprehended by fayth, the thirde is properly called ꝙ exhibition of mercye. And the fourth is kaught by his colde charite. And this is all this highly lerned lawiers diuinite lo. For the which to be cõfirmed, he bringeth in our ladies songe Suscepit Israel puerum suum. &c.

But I dare say, that as for hir, so holy, gracious playne woman, by those wordes, neuer thought ne mente all these so mysty mazes so ful of perplexities, and inextricable angles. In good fayth when I sawe hym bring in suscepit Israel puerum. &c. for his popish purpose, I meruayled greatly therat, and thought of some other straunge subtyle knot (as it were) of another Gordias, not to be cut in sunder of euery mans swerde. And here I remembred the swerde of a good mery flourishinge felow, which in construccion dyd diuyde and cutte Suscepit a two in the myddes, and made these two wordes therof latenge. Suf

the

the wylde boze of rome, cepit hath taken away Israel puerum suum, oure ladies sonne Christ called Israell. in that by his antichristen religion he taketh away and deuoureth christes faith and his wozde, alluding vnto ỹ lxxx. psalme, describinge the wylde frothei boze of rome. wzotinge vp the vyneyarde of christe in burnynge his churche. But returne we to Sampsons foze tayed by tayle to his felowes with fier hzondes to burne vp the philistens good cozne.

As sone as man beleueth, god proceedth to the fulfyllynge of his promise foz his parte, and geueth vs a newe spirit and a newe herte and so iustifieth vs (Ioye. Wc hat thinge then doth your charite whiles man as sone as he beleueth is iustified? ye wyll condempne youre selfe. If we receiue it and assente by oure fre choise vnto it, and worke with it, whiche is the effectuall receiuinge and the worthynes on our part, wherby we be iustified

The byll.

The byll.

Yea marye. It was tyme to adde youre (yf we receaue it, &c.) but yet

Ioye

pour

your (yf) commeth all to late to your
man ꝑ beleueth. For ye saye that as
sone as he beleueth god iustifieth hi,
ergo he is iustified and hath alredye
receiued his iustification before your
(yf). But belyke ye wolde haue saide
when god offred to man faith, and yf
we receaue it by oure free choise and
assent, then god proceedeth to the ful-
fyllynge. &c.

The byll. And note well this, that there muste be on
our part a worthines & therfore howsoeuer
ye wyll smyle at it, It is a good prayer, ora
pro nobis sancta dei genitrix ut digni effe-
ciamur promissionibus christi. Pray for vs
holy mother of god that we maye be made
worthy of Christes promises.

Iope. Here thou seest the byshop to play
ij. partes at once, one contrary to ꝑ to
ther. The fyrste, he sayth, is goddes
parte, in procedinge to the fulfilling
of his promyse to the beleuer, the se-
conde is playne Pelagians parte,
whiche was a rancke heretyque and
enimye to G O D and to his grace,
affirmynge man on his parte to haue
fre choice to receiue goddes gyftes,

and

and to assente to them when they be offered him, and so worckinge with them to make our selues worthye; as Wynchester saith, to be iustified effectually. And here this myghtye maker maketh two iustifications, one for goddes part goten by only faith, and another on oure parte goten by Pelagians fre wyll to receiue grace and to worke our owne worthynes, whereby we be iustified. I thoughte Pelagiane wolde haltet hym selfe at laste, or els ye must thrust these two contrary iustifications both into one poke, where they shall agre togither as the fore and the hounde, and as Pelagiane and saint Austen, for this is plaine that heretique Pelagians opinion and heresye, which Austen so myghtely confuteth in his bokes against pelagian and celestiū, de gratia christi & in li. de remi. peccatorum sayenge. When laboure to finde in oure wyll that as is ours and not of god, but howe it maye be founde

I know

I know it not. In this peese euery
man maye see, what an enemye with
Pelagiane the bysshop is to grace, &
wolde pryuily dzope into the peoples
hertes this pzesent poison of Pelagi-
ans scole. That the grace of god doth
but helpe our weake wyll and infir-
mitie: and so to make vs chekmates,
and felow wozkers with god, vs on
our part and him of his part, foz oure
iustificaciō diuided betwixt vs both,
diuidinge Christe, whiche was and
is euer an hole entier sauiour. Agēst
the which heresy, god by his pzophet
Ezechiel, declaringe of what power
our wyll is left to it selfe, speakethe
thus, I shall geue ye a newe herte, &
put a newe spirite in the middes of
you. And I shall take awaye the sto-
ney hert frō your flesh and geue you
a soft herte. Nowe tell vs. Howe can
mans owne naturall stonney rebelli-
ous hert helpe god, and by his free
choise and assent wozke with god in
his conuersion to wozke his owne
iusti-

iustification, either to wyll well, or to endeuoure, or frely to chose good or to assent, or to conforme him selfe (as ye saye) to gods wyll and to vse his gyftes: when god saith plainelye. This stonney hert muste be first taken awaye, and a newe made put into man, clene contraye to his fleshe herte and wyll. But here may euerye learned christen reader see howe perueiselye ye handle the scripture, leauynge out quyte the taking away of the hard stoney hert, as though your free choiced man hadde none sicke, ne were the sonne of Adam, leapingouer it into a newe herte and newe spirite, euen sich one as was Adam created before he lost his fre lybertie to good by synne, you diuidinge his workes betwixte the man and god, affirming in the same, god to worke his parte, and the man with his free wyll and herte, with his assent and youre free choice. &c. to worke his owne worthines on his parte, as two men shulde

drawe

drawe out a logge togethet bothe by
oseiyne, one to helpe the tother. But
sunswere me (by youre fayth) trewly
to these two questions: what thinge
worketh the man on his parte in the
takynge awaye of his stonney rebelli
ous herte? If he worketh any thinge
with sich an hert, it must nedes be a-
gainste god, and not with God, for
what els can such an hert worke but
euyll, and agaynste God, and not
with GOD, but againste his owne
helth? Also whether is thys newe
herte and wyll, oure owne naturall
hert and wyll or no? These can not
be ours, for our owne stonney is take
away & this new hert is contratye to
ours, so that we cannot haue two cō-
tratye hertes and wylles at once.
Wherfore seing they be gods giftes,
let vs not vsurpe them for oute free
choice, but geue that belongethe to
god to hym selfe, and that as is ours
to oute selues, and make them not
oute workes on our parte (as ye do

The affec
tes of the
flesh be in
imitie to
god.
Rom. viii

so

so pertelye and distinctlye) settinge
them checkmate againste gods woz-
kes in contention foz our part, as ye
do with Pelagiane enemye to god-
des grace and glozye, and to myche
a frende to your owne blynd nature.
Repente ye and obserue the trewe
Sabbothe, which god so ofte in the
lawe and prophetes commaunded
so religiouselye to be kept. Euen in re-
stinge and ceasynge from your owne
false opinions, eupll wyll, and woze
wozkes, and sufferr god to abolysshe
all that your owne is, and to wozke
his wyll and wozkes in you. And
let vs be so called cooperatozes dei,
as Paul expouneth it of him self vn-
der cozrection sayenge, not I haue so
wzought and laboured in the gospel
pzeching, but it is the grace of god in
me. We shuld be rather sufferers the
doers oz wozkers wt God, suffring hi
to dzaw to wozk, to handle vs wt his
holye spirite, as the sawer dzawethe

1. cozi. xv.

and

and handleth his sawe and attributeth ye worke to the cheif workmā, & not to his sawe. For it is god that worketh in vs, to wyll, to persuer, and to finisshe for his own goodnes sake and not for our desertis. The fyrste parte of any good worke is our wyll, the other is enforce and endeuor to prosecute and to finisshe it, and here ye see god to be the author of them bothe. Thus ye se god to worke all in euery thinge both beginninge, middes, and ende, who be praysed, glorified, and thanked for euer. But you with pelagiane, wyll worke with, and help him and for the confirmatiō of this heresye of your fre choice to receiue grace and so to worke your owne worthynes, ye bringe in youre autorite oute of the popes portewes. Ora pro nobis sancta dei genitrix. &c. Praye for vs holy mother of god (and yet was she mother but to his manhead) that we myght be effectuously made worthy the promyses of Christe. For scripture

i. cori. xii.

ture haue ye none. In whiche prayer (saye you) we acknowledge and truly confesse, that the promyses of god require in vs a worthines, whiche worthines standeth, in our fre choice, to receiue the promise. For the promises be not to all men without condition absolute. Nay, No they be made to them that receaue them by faithe which is the fre gift of god, and not to them that receiue them by your fre choice. And therfore it is asked what and if some of them beleue not gods promises: shal their vnbeleif frustrat the promise? God forbid (sayth Paul) for god wilbe found true of his promises when al mē be found liers. For as he knoweth to whō he maketh his promises, so forseeth he who shall by faith onely receaue and cleaue to thē. Then ye wold proue vs to haue goten to vs this worthynes by our free choice in receiuinge the grace and gyft of gods merciable promise by y lenge of Wysedome. God tempted

Rom.iii

them and found them worthey of him
This text sayth that god found them
worthy after he had proued their pa-
cience by afflyctions, but not by their
fre choise for receiuynge grace, but
because him selfe in geuynge them
his giftes of faith pacience and other
vertewes maketh them worthey.
And your owne poppysshe prayer, ora
pro nobis. &c. is directly against you.
For no man prayeth for that thynge
sayth Austen which he hathe, or can
gette it with his free choice when he
lyste, and youre selfe alleged Austēs
wordes for ỹ same, saying. Iube quod
uis, modo des quod iubeas, lorde cō-
maunde what thou wylte so thou ge-
« ust me grace to perfourme it. Then ye
« bring in Centurio, who, ye say, be-
« cause he sayde he was vnworthy that
« Christe shulde come into his house,
« therfore wolde ye proue vs to be wor
« thy of god. wherein me thynkethe ye
« be besides your selfe and se not what
« ye saye: to proue vs worthy because

Cen

Centurio sayde he was vnworthye. This shoulde proue vs rather to be vnworthye, excepte ye wold make vs worthy because we confesse vs with him to be vnworthy, and so be we vnworthye in dede, or elles our confession is false we makinge oure selues therby lyers and vnworthey. Thus maye euery reader see how false doctrine wyll neuer agre with it selfe, & lyes wyll euer breake forth and apere with ỹ longe eares of the asse ietting in the lyons skynne, presse ye them downe neuer so stiffely. At lasse, when ye haue prynted depe and faste, this Pelagians heresye of free choyce in your readers hertes, then to blere the eyes of some not so symple readers, but may perceaue your inglynge, ye wolde seme to them to mytigate or to qualifie your heresies with a mitigacion, and moderation of ỹ word (worthines) calling it meteines after goddes acception, as ye myghte thus

His worthines is nowcalled meteines.

« saye with your wont false coloure of
« correction to your scolers. Albeit I
« haue taught you, with your fre choice
« and worcking with the same in assen-
« tinge, to receyue gods promysed mer
« cye and grace and thus on youre
« parte to obtaine your owne worthi-
« nes whereby to be iustified, yet thys
notwithstandinge, ye must mitigate
the worde, worthines, and cal it We-
tenes after gods acceptacion. (Joye.
A worthey couer to Pelagians pot,
« loo.) Gard. so that al siche may be ac-
« compted worthey as conforme them
« selues to gods pleasure and vse siche
« giftes of god as whereby god maketh
« vs worthy, both the giftes receiued
« and other mo. (Joye. Lorde how this
slymet snayle pretenteth hir deute-
full slyber waye groped before with
hyr leithey hornes for feare of resy-
stence and obstacles: Here Pelagian
perceiuynge, the deserutnge of his
worthynes by fre choice to be to
grosse to be hyden or colored, is com-

pelled

pelled now to flye from that speache
to a newe fantazyed phrase. That we
must deserue our worthy makinge of
god, or our new mitigated Weatnes
after his acception, by conformynge
oure selues to gods pleasure and by
vsynge suche giftes of god as wher-
by god maketh vs worthey both the
giftes receiued and other moo.

Ioye. Beholde, good reader, what
slyber shyftes pelagiane is compel-
led to seke for his merites and free
choice in endeuouringe and confor-
ming him selfe to gods wyll and by
his free choice in meriting to vse the
giftes of god to make vs worthy and
meat for god. Before he saide. By fre
choice, we on our parte had gotten &
deserued this worthines, and that
there were workes of penaunce cal-
led the meritinge and deseruynge to
vse the giftes of god: Wary (as I re-
member) he added by participation.
So that this is the sence of his pray
er nowe to our ladye, and not to oure

lorde

lorde. That he might be made worthy, on his part, and not of goddes parte to be made meate and conformable by his free choice, bonde to synne to the fulfyllynge of goddes wyll. &c. And after all these so intricate speaches, he maketh a playne note agaynst hym selfe saynge.

The byll. And it is to be noted, that we pray, that we may be made worthy (for we cannot make our selues worthy) but must receiue all of god.

Joye (Joye. No, of our ladye we must receaue somewhat, and part of our selues. Haue ye so sone forgotten youre prayer to our ladye. ora pro nobis, praye for vs holy mother of god that we maye be made worthy.)

The byll. Of whome is all our worthynes, and of oure selues vnworthines.

Joye Where is your fre choice by alleth to receiue grace and to worke with it, whiche ye called before: the effectual receiuinge and the worthines on our part whereby we be iustified: where then be your dedes of penaūce to merit the vse of sich giftes of god: wher

be your merits to deserue your meat
nes, your worthynes, and conformi=
te ye spake of wherby men maye con=
forme them selues to gods pleasure
and to vse his giftis:

The by.

And yee in thatteinment of worthines, we
be workers wgod by grace as is afore said
ye laide before we be workers by our
fre choice on our part, for this worthi
nes. How stand these togither? But
whē thapostles mēcioned gods work
in them, thei said, nether the plāter ne
the wateret is any thig, but it is god
that geueth the encrease, and Paule
sayth of hym self labozinge aboue all
his felowes, as correcting his speach
not I, but ꝑ grace of god in me wrou
ght it. So ꝑ thei attributed al theyr
workes and labours, ye & their wyll
& endeuoures and worthines all to
gods grace wholly & nothing to thē
selues and so shuld ye do, if ye taught
truly. But here ye harp agen of your
vntewned tarrying condicions saing.

Joye

The promises of god require the conditi=
on of worthines on our behalfe wherein is
required our endeuour.

The by

Mayr ye shulde speake playnly accordinge to the scriptures saynge. The promised forgeuenes of our sinnes in christ requireth our faith whiche is ꝑ gyfte of god geuen vs for christes merits, and put your good condicions your worthynes and endeuours in youre purse, and deale them forthe into your almose. For by this scorpions tayle added. (The condicion of oure worthynes is requyred on oure behalfe wherin is required oure endeuoure) so smelleth of Pelagians free choice and merites contrary to grace that it poysoneth all the reste of youre doctrine. For oure endeuoure muste proceede oute of oure wyll and vnderstandinge, which both, if they be vnto any good thinge moued, it muste come all of god.

ye bryng in a text of Paule, lyke a keye to cleane a logge, for his spekynge in that place, nothinge parteineth to the iustificacion we spake of.

The dyff.

The kaye that I bringe in of S. Paule openethe the doore so wyde

Mayr

shall

that all men not being starcke blynd (as ye be) may see that our dede, wor-
kes iustifye vs not. These be his wor- i. cor. iiii
des, where he speaketh of his office of preaching, affirming him selfe to haue done it so trewelye and faythfullye that no man coulde blame hym, no not my nowne conscience, sayde he, can accuse me of anye vnfaithfulnes or slaknes or negligence therin, saig thus of him selfe. Nullius mihi ipsi conscius sum. I know me self faute-les, in nothinge concerning my minis tery gilty, Sed nõ per hoc iustifica-tus sum, now conster you it forth & se whether in englysh it be not. But yet for this doing, or by this, am I not iu stified. Wherfore if Paul graunt hi selfe not to be iustified for so blameles laborouse, so perellous and so hyghe an office and so good a dede, loke not you to be iustified for anye of youre good condicions yet not performed

Hitherto thou seeste (christen rea-der) howe this bysshops doctryne is

par-

patched togither of mere papistry & sophistry & of shameles lies, & heresies, buylded vpon sliber soft sades, euery wher inconstant, like it selfe, wauerynge, repugnante, slyppinge from one shyft to another, seking cauillacions and cozners to couer him selfe W colets, versicles, litanies, popishe prayers, with blynde and balde reasons sukt out of his owne wyly wicked wit, no scriptures groundlye ne faithfully noz truely alleged foz hys part, ne foz his doctrine and declaracion. And as thou hast now hitherto a tast therof, eue of ỹ same sowersauoz smelleth all the rest of his boke, as I shall vtter it in the next part of mine aunswer god wyllyng. Foz I know that the holy scriptures, procedynge fro the mouth of the euerlastinge veritie. (Albeit Satan with his swozne Antichristis haue euer contended to peruert, and yet ceasse not by all their subtyles engins and fraude serpentyne and false doctryne, by teachynge

ignoraunce (as wryteth this bishop) to blot oute of mens hertes the knowledge of goddes holy gospell, neuermore to be harde ne redde, but vtterlye to be extynguyshed with fyer and swerde as hereties, addinge theyr bitter comminacions and cruell condempnacions in banyshing and burnynge thys yeare so manye godlye bookes and bybles) yet are they by the almyghtye merciable power of G O D, so preserued roted, defended and nourisshed in the brestes of his chosen, that lyke as the ferme strong palme tre, the greater waight be laide vppon hit, the mightylyer she aryseth and spreadethe: euen so, the worde of G O D, the cruellyer it is depressed and resisted with the tyranny of the byshops & priestes the stronglier it arysethe, the wyder it is dylated, the myghtilyer it ascendeth the deper it is rooted, the faster it standethe. For there haue bene manye excellente wittes,

both

bothe of the popis sophisters, of his
scole diuines, of his rethricions and
lawyers mighty in perswadinge blas
phemies and as subtyle by sophems
to peruerte chrisis pure veritie
which haue stretched forth their ve=
nomouse tongues, excercised their
wylie wit is and popish pennes, ar=
med with the seclare swerdes, with al
their senews bent ayenst ꝑ pore plain
gospel, which all, as thei haue hither=
to enforced into theirowne confusion
and wretched fall, so haue thei the
highlyer promoued it ayenst their
owne willes. And yet these blynd be=
astis, worthely thus caste of frō god,
see not theirown blody entents nowe
plainly frustrated, and theirown wi=
ked enforcements to haue preuailed
ayenst them seluis. What, thinke ye,
shalbe the ende of thempromr nowe
encensed of the pope to subuerte chri=
stes gospel receiued in germanye?
Shall it not be turned into their mu
tuall confusion ons to be the destruc=

cion

ction of the tother and eche of them to
be the minishing of ỹ others strēgthe
one to consume the tother, the worthy
wrath of God at laste to be powred
forth on them both: when the seclat
arme thus longe defendinge and en-
richinge the beaste of Babylon shall
at last eat vp hir flesshe and burne vp
hir citie. Christ in whome are hidden Collo. ii.
the treasures of all knowledge and
wysedome, was once forever reueled
so plentuously & manifestly, that no-
thing necessary for our saluacīō may
be added ne desyred, but we ought to
be content with his sufficient articles
and sacramentes left vs in scripture
al vnwritten verities (as they cal thē
vtterly detested. And euen then were
ỹ last dayes and houre. as Ioan and Heb. i.
Paule testify, wherof his sacraments
and articles and his doctrine be cal-
led ỹ last ỹ should be taught & delyue
red vs, the fathers voice with greate
maiestie out of heuen commaunding
vs to heare his sonne as the last and

sufficient moste perfit teacher & mai
ster, vs not to wayte for any other af=
ter hym, lest any thense forthe shulde
be deceiued by any further vayne ex=
pectation and loking for any false te=
chers and writers as haue this byf=
shoppe with his Antichristes hither=
to seduced men withe their false boo=
kes and falser doctrine: from ꝯ which
our lorde preserue and defende this
his church of englonde, to whom be
prayse for euer. Amen.

And now vnto you (my lord) send
I this fyrst pece to occupy your selfe
in makinge aunswer. It was Easter
ere I had your boke, & thē had I litle
tyme skant .xx. dayes to read it & to
make this answer, and lesse quietnes
to wryte. For in dede ye made me a
rumer about into vncertaine seates
and vnder, and otherwhiles about
vncertaine lower elements. But the
lorde see to it, and he iudge which ta=
keth out of your handes into lyberte
all that yet suffer wronge of you.

who

who conuerte you to his truth, take
awaye your stonney harde herte and
create a newe pourged by faithe in
you to wryte as mich and as ernestly
against the bishop of Rome, as
ye haue nowe wryten for his
parte in his defence to
maintaine hymself his
damnable doctryne
in this noble
realme of
englond
AMEN.

Yours to answer you at all
tymes for the defence of gods
veritie. George Joye.